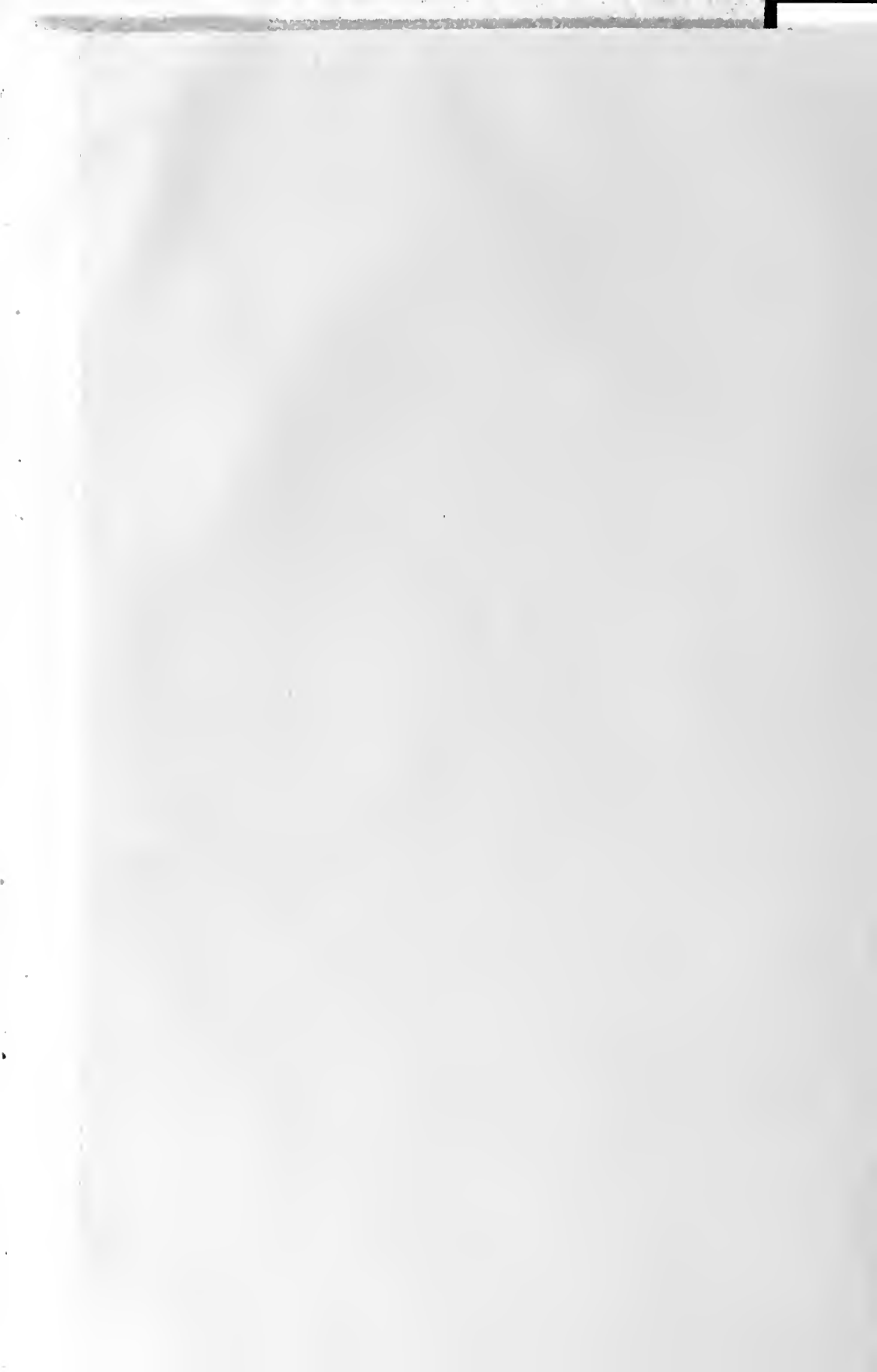


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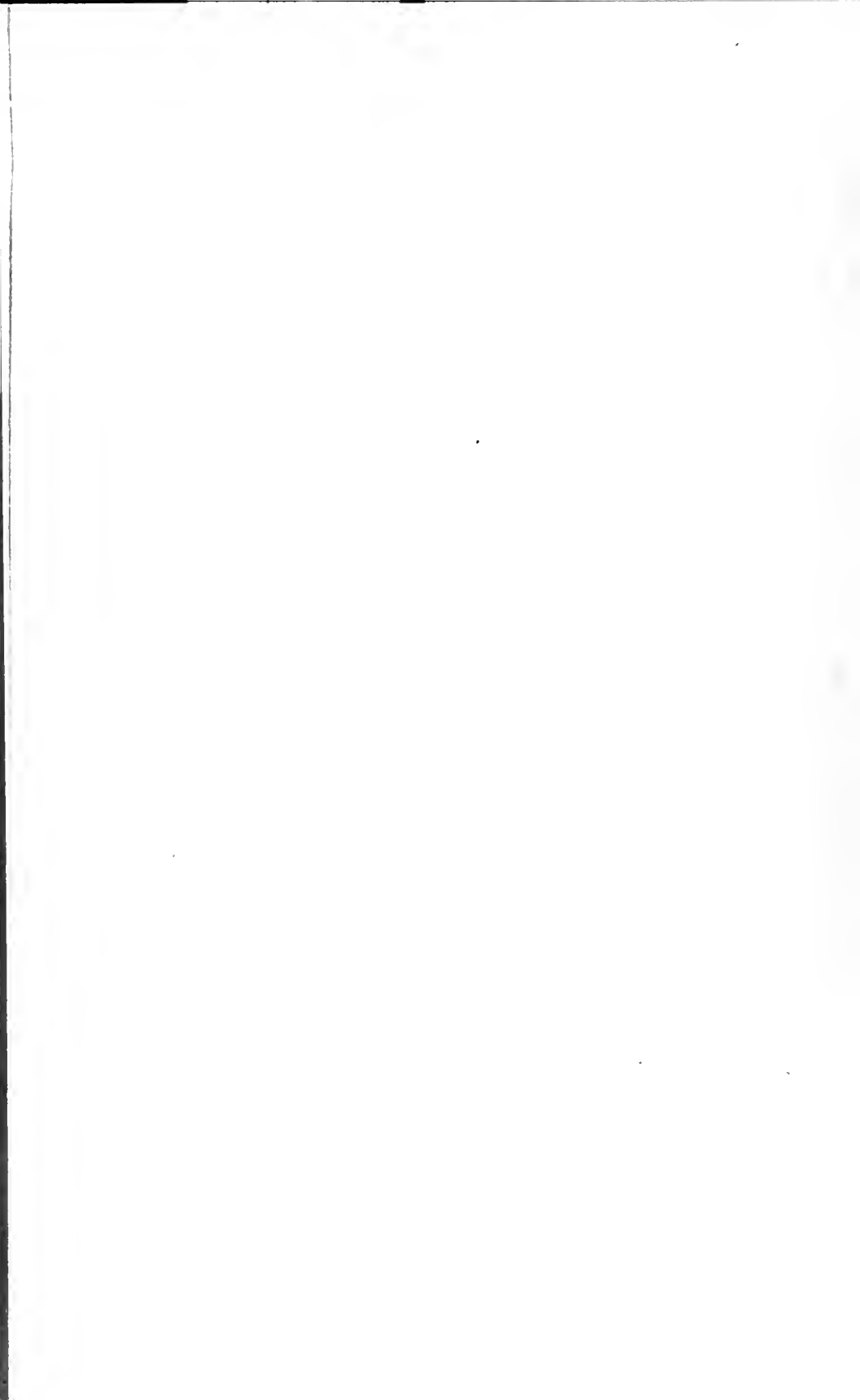
YEAR BOOK  
OF THE  
CENTRAL CONFERENCE  
OF  
AMERICAN RABBIS

1904-5664









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YEAR BOOK  
OF THE  
CENTRAL CONFERENCE OF  
AMERICAN RABBIS

VOLUME XIV

EDITED BY  
ADOLF GUTTMACHER and WILLIAM ROSENAU

1904



5664

CONTAINING THE  
PROCEEDINGS OF THE CONVENTION

HELD AT

LOUISVILLE, JUNE 26 TO JUNE 30 1904



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CENTRAL CONFERENCE OF AMERICAN RABBIS

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## OFFICERS

FOR THE YEAR 1904-1905.

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HONORARY PRESIDENT,  
KAUFMAN KOHLER, Cincinnati, Ohio.

PRESIDENT,  
JOSEPH KRAUSKOPF, Philadelphia, Pa.

FIRST VICE-PRESIDENT,  
JOSEPH STOLZ, Chicago, Ill.

SECOND VICE-PRESIDENT,  
JACOB VOORSANGER, San Francisco, Cal.

TREASURER,  
CHARLES S. LEVI, Peoria, Ill.

RECORDING SECRETARY,  
ADOLF GUTTMACHER, Baltimore, Md.

CORRESPONDING SECRETARY,  
WILLIAM ROSENAU, Baltimore, Md.

---

## EXECUTIVE COMMITTEE.

---

H. G. ENELOW.....	Louisville, Ky.
L. M. FRANKLIN.....	Detroit, Mich.
L. GROSSMANN.....	Cincinnati, O.
M. L. MARGOLIS.....	Berkeley, Cal.
D. PHILIPSON.....	Cincinnati, O.
M. SAMFIELD.....	Memphis, Tenn.
T. SCHANFARBER.....	Chicago, Ill.
J. SILVERMAN.....	New York.

STANDING COMMITTEES.

1904-1905.

---

*On Publications,*

J. STOLZ,

J. SILVERMAN,

I. S. MOSES.

*On Ministers' Fund,*

M. H. HARRIS,

J. KRAUSKOPF,

R. GROSSMANN.

*On Circuit Preaching,*

E. N. CALISCH,

GEO. ZEPIN,

M. M. FEUERLICHT.

*On Seder Haggadah,*

H. BERKOWITZ,

J. SILVERMAN,

M. L. MARGOLIS,

M. SALZMAN,

A. GUTTMACHER.

*On Ministers' Hand-Book,*

J. STOLZ,

I. S. MOSES,

M. HELLER,

E. N. CALISCH,

T. SCHANFARBER.

*On Sabbath Question,*

J. SILVERMAN,

M. H. HARRIS,

R. GROSSMANN,

M. SAMFIELD,

I. AARON

*On Synodal Literature,*

D. PHILIPSON,

H. G. ENELOW,

WM. ROSENAU,

A. GUTTMACHER,

M. FEUERLICHT.

*On Contemporaneous History,*

G. DEUTSCH,

J. L. MAGNES.

*On Advisability of Formulating a Creed,*

K. KOHLER,

M. L. MARGOLIS,

L. GROSSMANN,

M. HELLER,

J. SILVERMAN.

*On Social and Religious Union,*

L. M. FRANKLIN,

H. BERKOWITZ,

M. J. GRIES.

*On Sectarianism,*

D. LEFKOWITZ,

HARRY LEVI,

N. KRASNOWETZ,

A. SIMON,

S. KOCH.

*On Editing Year Book,*

A. GUTTMACHER,

WM. ROSENAU.



## TEMPORARY COMMITTEES.

ACTING FOR THE LOUISVILLE CONVENTION.

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### *On Press,*

T. SCHANFARBER,                      H. G. ENELOW,                      C. FREUND.

### *On Resolutions,*

M. HELLER,                      M. SAMFIELD,                      I. S. MOSES.

### *Committee on First Part of President's Message,*

D. PHILIPSON,    B. FELSENTHAL,    S. SALE,    M. L. MARGOLIS,  
M. H. HARRIS,    J. STOLZ,    M. HELLER,    T. SCHANFARBER.

### *Committee on Second Part of President's Message,*

WM. ROSENAU,    CHAS. LEVI,    A. GUTTMACHER,    GEO. ZEPIN,  
M. FRIEDLANDER,    M. SAMFIELD,    D. MARX.

### *On Thanks,*

J. LEISER,                      B. SADLER,                      M. LEFKOWITZ.

### *On Nominations,*

J. SILVERMAN,    L. GROSSMANN,    H. LEVI,    M. MESSING,  
M. SAMFIELD.

### *On Auditing Treasurer's Report,*

M. NEWFIELD,                      D. MARX,                      S. KOCH.

### *On Auditing Union Hymnal Report,*

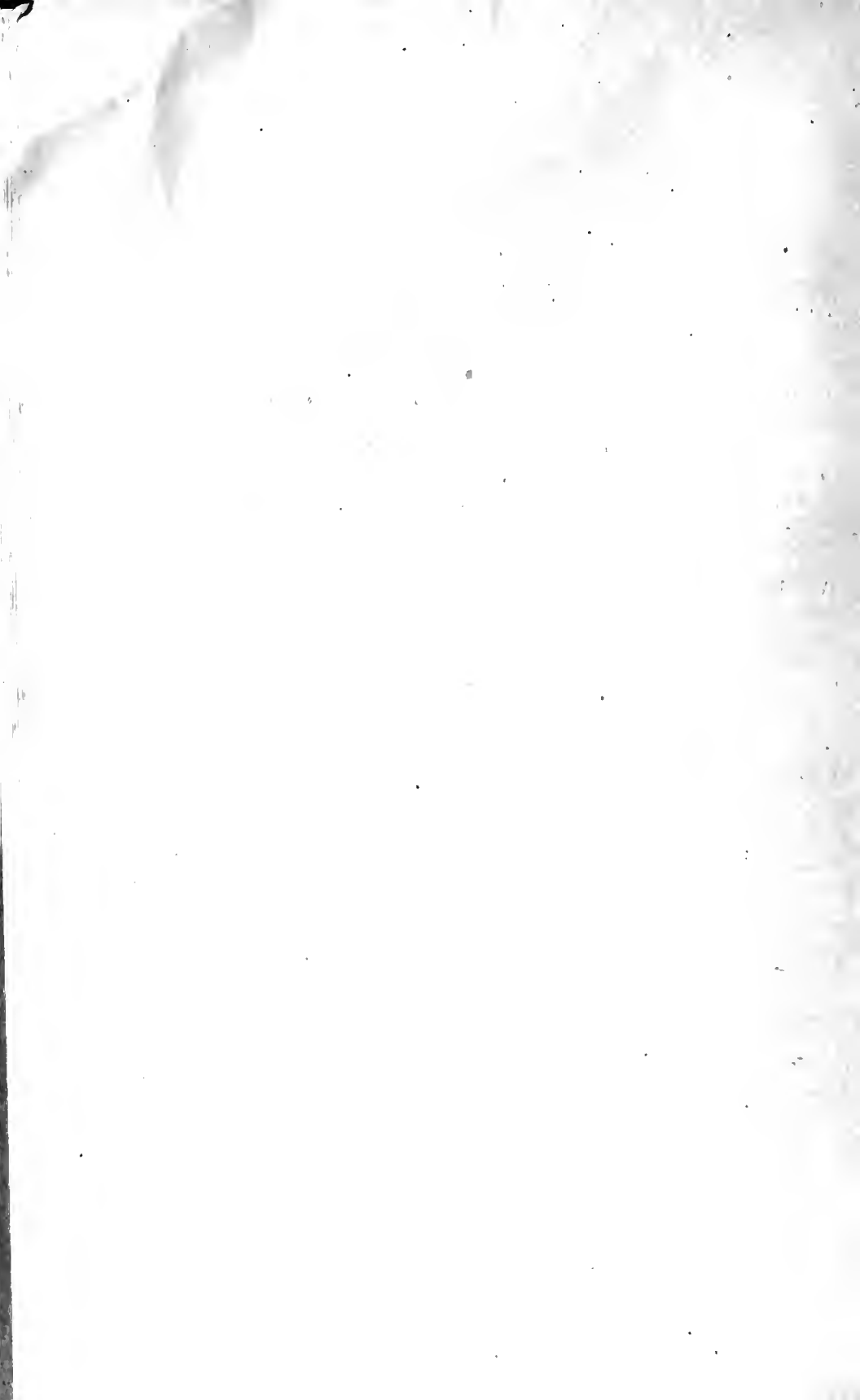
I. LEWINTHAL,                      M. MESSING,                      I. RYPINS.

### *On Auditing Publication Committee Report,*

M. H. HARRIS,                      F. COHN,                      D. KLEIN.

### *On Corresponding Secretary's Report,*

J. MIELZINER,                      E. MARGOLIS,                      A. MESSING.



# CENTRAL CONFERENCE OF AMERICAN RABBIS

LOUISVILLE, KY., JUNE 26 TO JUNE 30, 1904.

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## PROGRAMME

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*Sunday Evening, 8 o'clock (Temple B'rith Sholom).*

PRAYER.....	Rabbi I. Lewinthal.
REMARKS .....	Rabbi Jos. Krauskopf, President.
ADDRESS OF WELCOME .....	Rabbi H. G. Enelow.
RESPONSE .....	Rabbi J. Stolz, First Vice-President.
SERVICE .....	Rabbi N. Krasnowetz.
CONFERENCE SERMON.....	Rabbi D. Philipson.
BENEDICTION .....	Rabbi I. Mueller.

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*Monday Morning, 9.30 o'clock.*

PRAYER.....	Rabbi M. Friedlander.
ROLL CALL .....	
PRESIDENT'S MESSAGE .....	Rabbi Jos. Krauskopf.
REPORT OF CORRESPONDING SECRETARY.....	Rabbi Wm. Rosenau.
REPORT OF RECORDING SECRETARY .....	Rabbi A. Guttmacher.
REPORT OF TREASURER .....	Rabbi Chas. Levi.
REPORT OF PUBLICATION COMMITTEE .....	Rabbi J. Stolz.
REPORT OF COMMITTEE ON MEMBERSHIP CARDS .....	Rabbi M. J. Gries.
REPORT OF COMMITTEE ON CIRCUIT PREACHING.....	Rabbi E. N. Calisch.
REPORT OF COMMITTEE ON UNION HYMNAL.....	Rev. A. Kaiser.

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*Monday Afternoon, 3 o'clock.*

PAPER ON "REFORM JUDAISM AND THE RECENT JEWISH IMMIGRANT" .....	} Rabbi A. Hirschberg.
PAPER ON "SOME JEWISH QUESTIONS OF THE DAY" .....	

Rabbi B. Felsenthal.

*Tuesday Morning.*

PRAYER.....	Rabbi J. Mielziner.
PAPER ON "A PROPOSED CHANGE IN THE SELECTION OF WEEKLY PORTIONS OF SCRIPTURES".....	} Rabbi M. H. Harris.
PAPER ON "RELIGIOUS CONDITIONS IN SCATTERED COMMUNI- TIES".....	
	} Rabbi G. Zepin.

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*Tuesday Afternoon.*

REPORT OF COMMITTEE ON SABBATH.....	Rabbi J. Voorsanger.
REPORT OF COMMITTEE ON SEDER HAGGADAH.....	Rabbi H. Berkowitz.

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*Wednesday Morning.*

PRAYER.....	Rabbi D. Lefkowitz.
REPORT OF COMMITTEE OF SYNOD.....	Rabbi H. G. Enelow.
REPORT OF COMMITTEE ON MINISTERS' HAND-BOOK.....	Rabbi J. Stolz.
REPORT ON PRESIDENT'S MESSAGE.....	

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*Wednesday Evening, 8 o'clock.*

SULZER SERVICE.

EVENING SERVICE.....	Rabbi E. Leipziger.
"LIFE OF SULZER".....	Rabbi A. Guttman.
"SULZER'S MUSIC".....	Rev. A. Kaiser.

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*Thursday Morning.*

PRAYER.....	Rabbi M. Feuerlicht.
REPORT OF COMMITTEE ON "CONTEMPORANEOUS HISTORY"....	Prof. G. Deutsch.
DISCUSSION OF REPORT ON PRESIDENT'S MESSAGE.	
REPORT OF AUDITING COMMITTEES.	
RESOLUTIONS.	
UNFINISHED BUSINESS.	
NEW BUSINESS.	
ELECTION OF OFFICERS.	
CLOSING PRAYER.....	Prof. G. Deutsch.

PROCEEDINGS  
OF THE  
FIFTEENTH ANNUAL CONVENTION  
OF THE  
Central Conference of American Rabbis  
HELD AT  
LOUISVILLE, KY., JUNE 26 TO JUNE 30, 1904

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SUNDAY, JUNE 26TH, 1904, 8 P. M.

The Conference was opened with prayer by Rabbi I. Lewinthal.

Almighty God and Father: To Thee we direct our heart and mind at this solemn occasion, the beginning of a session consecrated to the welfare of Judaism and humanity. To Thee Who art the Fountain of light, and love, the source of wisdom and truth, we pour forth our humble prayers. Bestow upon us a spark of Thy infinite light and love. Vouchsafe unto us Thy spirit—a spirit of wisdom and godly fear—so that our coming together may tend to the truest interests of our faith. Fill our minds with a consciousness of the solemnity of our work. May we never forget that we are laboring in the glorious causes of religion and humanity, working for the highest good of mankind.

Do Thou, O Heavenly Father, bless all our hopes and aspirations. Far from us be all strife and uncharitableness. May we forget every individual ambition, every personal grievance, and work each one for the common good of our sacred heritage; and thus may we ever cherish the memory of him whose life's joy was bound up with the welfare of this Conference.

Bless, O God, the words that are to be spoken here, and may they find a way to the understanding, the consciousness and the heart of every one.

Bless the rabbis and congregations, who offer us a welcome, and bless the generous hearts who show us hospitality. Do Thou bless our country; its President, and all those who are set in authority. Speed the coming of the

day when hatred, ill-will and intolerance will vanish from the earth; when mankind will dwell together in peace and concord, rejoicing unitedly to do Thy will.

And may Thy grace, O Lord, be upon us; establish Thou the work of our hands; yea, the work of our hands, establish Thou it. AMEN.

INTRODUCTORY REMARKS BY RABBI J. KRAUSKOPF  
PRESIDENT.

Brethren of the Central Conference of American Rabbis:

We are assembled in this city in answer to a generally expressed desire that our meeting of 1904 be held in Louisville.

We are gathered in a community that has been noted from its earliest history for its enthusiastic devotion to Israel's sacred cause, a community that was among the first to answer our lamented leader's call for a Union of American Hebrew Congregations, and his appeal for a college, and that continued among his staunchest supporters to the last, a community that has given to American Israel some of the ablest of its leaders and that has served as an exemplar of what is best in American Congregational life.

It is but natural that a community like this should entertain the highest anticipations of a Conference of American Rabbis. May its expectations, in a measure at least, be realized. May our deliberations be marked by that spirit of wisdom that shall breathe into this goodly people a yet deeper love for our common cause, and yet greater readiness to give their heart and soul and mind to all that may serve Israel's best interest and mankind's highest good. And may, from our deliberations in this city, go forth throughout the land, a note of cheer and courage and hope. May our discussions be animated by a consciousness that the eyes of American Israel are directed upon us, that there are perplexities and problems that look to us for solution.

May our sessions be marked by an absence of even the slightest note of discord, and distinguished by patience, forbearance and goodwill, one toward the other. May our sessions display such cheerful surrender of self-interest to the interest of the common good as may serve as model unto others.

And now, with fervent prayers that these and other hopes may

find fulfillment in the deliberations for which we are assembled, I, by virtue of my office as President, declare the Fifteenth Session of the Central Conference of American Rabbis duly opened.

WORDS OF WELCOME BY RABBI H. G. ENELOW.

Gentlemen of the Central Conference of American Rabbis, friends and colleagues, come from afar or near, to all of you the outstretched hand and the open heart! Welcome, thrice welcome, all! This day we have hoped for. Our community, always (as our worthy President has just said), among the strongest supporters of progressive Judaism, one of the staunchest friends of the Conference, and for over a score of years, led by that eloquent and unforgettable teacher, Rabbi Adolph Moses, one of the early pillars of this organization, our community, I say, is proud of the honor of greeting you, and my mouth cannot muster adequate words for the utterance of my own deep joy at the sight of you all, friends, teachers, and fellow-workers, masters and leaders in Israel, at the sight of you all within our gates.

How true the old word of our sages: *Kol ha-meqabbel p'ne chabero keillu meqabbel p'ne shekhina*, "whosoever welcomes his fellow is like to one welcoming the Divine Presence." For, surely, there is a thrill of joy, an ecstasy of hope and devotion, a sense of godliness in greeting you, O ye messengers of Peace, ye servants of the Most High!

Your assemblage is reassurance. It spells hope and ardor, it bestirs within our breasts our purest and deepest Jewish feelings, it strengthens us, as no doubt it confirms you, in our heavenly mission, and it awakes all the loyalty and enthusiasm asleep in our souls.

The Jew of to-day, like every other man that believes in the spiritual meaning of life, needs to be buoyed and enheartened, needs to draw waters from the wells of inspiration. We know we shall find such a well in you, disciples and masters of old Judaism, old and ever new: "the well which the princes digged, which the nobles of the people delved, with the sceptre and with their staves." We know we shall be helped, and our cause benefited by your studies, your exchange of counsel, your wisdom and eloquence, and your brave efforts to grapple with the diverse problems that besiege the Jewish heart to-day.

That such problems exist, none will be so blind or foolhardy as to deny. Indeed, their presence, and the wide-spread clamor for their solution, is the truest indication that Israel in America is alive to his religion and anxious to secure its future. Problems make for progress. The grave alone ends all question and doubts. The part of wisdom and courage it is to realize our problems and resolutely to face and seek to solve them. It is not the blind and the deaf that have given Judaism to the world, and have unfolded and glorified and saved it from the day of Sinai to the day of Cincinnati. Not those affected to speak with the living God have had in them the mettle of Moses.

It is here that our sainted master and foreleader, Isaac M. Wise, has taught us an imperishable lesson: for, he was a man who saw the problems of the new day, and forestalled the perplexities of the morrow even, and with dauntless heart and clear eye and firm hand set about solving them as best he could. And so, though the day may come when the scholarly equipment of Isaac M. Wise shall be forgotten, and his eloquent voice have died away from human ear, and his regal gesture faded from before the eye, this shall never be erased from the memory of man: that he was a man cognizant of the needs of his age, which with a leonine courage and herculean steadfastness he fought to meet. It is the Wises that are the world's epoch-makers and plant the mile stones of civilization. It is the Wises that understand the genius of Judaism, which connotes life, growth, and the continual process of spiritual adjustment, without which life is not life. *Keshem she-ha-beer nobea mayyim hadashim bekhel shaah kakh Yisrael omerim shirah hadasha bekhel shaah*, "even as the spring gushes forth fresh water all the time, so must Israel sing a new song at all times."

We welcome those that are come and regret the absence of the others. Would that every member of the Conference were here! Would that all had come, the young and the old, from the high-places of fame and the obscurer recesses of the land as well! This is a time when the leaders of Israel, above all, should set an example of communal co-operation, and should lend hand and heart to the larger collective enterprises of the Synagogue, rather than be content each with his own local tasks and dreams and glories. For, if Israel



just now is suffering from anything at all, it is unprecedented separatism. We have too many overmen, who are law and prophecy to themselves. There is too much disregard of the old rabbinic doctrine: "Separate not thyself from the community." But if the rabbis be not ready to serve as patterns of co-operation, and by supporting and advancing our larger movements to show that Judaism requires solidarity and broad spiritual fellowship, what shall we expect of the average layman? *En Yisrael nigalin ad sheyeasu kulom aguda ahath*: In harmonious fellowship lies the hope of Israel's redemption.

By co-operation we can achieve wonders. What is the history of the Central Conference of American Rabbis if not a splendid chronicle of co-operation? It has shown that infinitely more can be attained by helping and respecting and inspiring one another than by scoffing and sneering and envying one another's pretty plumes. Cynicism is not progress. Neither scolding righteousness. To rail and cast stones does not mean to help the good cause. Whatever has been done, and the Conference has accomplished much, has resulted from the combined forces of all good men and wise teachers.

זה מזיל מקצת דבר וזה מזיל מקצת דבר עד שתהא הלכה יוצאה כמין לבנון

While to the indifferent we may repeat the words of the ancient poet:

אם תשכבון בין שפתים כנפי יונה נחפה בכסף ואברותיה בירקרק חרוץ

Though you lie among the sheepfolds; the sheepfolds of indifference and self-satisfaction, and will not come to the help of your fellows, the wings of the dove, the wings of Israel, shall be covered with silver, and her pinions with yellow gold.

And so, again, we rejoice that you have come to us—come with your zeal, your scholarship, your flinchless devotion to a high and holy cause, with the strong resolve according to your power to do the work of Israel and promote the weal of humanity.

Again we welcome you, my brethren, and thrust open to you our hearts and our homes, and pray for Providence' kind blessing on the work you are about to do. May the good God establish it, and His beauty—the beauty of harmony, the beauty of holiness—rest

upon you. And even as in coming hither you have brought joy and inspiration, and have increased gladness and hope in our hearts so when you go hence may it not be without a three-fold blessing—the blessing of better knowledge and larger joy and hope more strong on behalf of the great and good cause which has brought you together.

RESPONSE BY RABBI JOSEPH STOLZ, 1ST VICE-PRESIDENT.

Not all the things for which Kentucky is far-famed may be lauded by preachers and praised in the House of God; yet one of the many virtues for which this Commonwealth is distinguished may be extolled here with the utmost fitness and propriety: generous, chivalrous Kentucky hospitality, as it has been warm-heartedly voiced by Dr. Enelow, and as it has ever been charmingly practiced by the good people of Louisville.

On behalf of the members of the Central Conference of American Rabbis, I beg to acknowledge with deepfelt appreciation, the hearty welcome extended to us, and to assure the Rabbis of this community and the Jewish people of Louisville, that we are glad to come to the city where our honored Nestor, Dr. Felsenthal, crowned with eighty-two years, found his first home on this side of the Atlantic, and where the bones of his revered sire are laid to rest; where pious Minna Kleeberg sung the songs that breathed the religious spirit of a true mother in Israel; where, with a life beautiful in its simplicity and idealism, with lips burning with eloquence, with a heart quivering with high and earnest purpose and with a mind rich in wide and comprehensive learning, our highly esteemed colleague, of blessed memory, Dr. Adolph Moses, for nearly a quarter of a century, proclaimed courageously and forcibly the ethical, rational, catholic doctrines of the universal religion he loved to call "Jahvism"; the city where, side by side, with our learned colleague, Mueller, our scholarly and promising Enelow is following the best traditions of his predecessor; yea, the city to which our immortal Dr. Wise, American Jewry's first minister-at-large never turned, in vain, for loyal supporters and appreciative co-workers.

Friends, this hospitality is neither an insignificant, nor a superfluous feature of our meetings. Between the pulpit and the pew,

there must be reciprocity. The minister can do his best and can give forth the best that is in him only when he is stimulated by the enthusiastic, loyal and intelligent support of the pew ; and an aggregation of ministers will be at their best only when they feel that behind them is a sincere public interest and a vigorous public opinion. At this season of the year, we might, forsooth, assemble at some summer-resort with more physical comfort than in an inland city ; but since *אין התורה נקנית אלא בחבורה* we prefer to gather in an organized community, in order to get the benefit of their stimulating interest and, perchance, to leave behind, on well-prepared soil, seed which may ripen into fruit that will, in turn, bless the community extending to us the hospitality of their homes and hearts.

We, Rabbis, come together, in the first place, for social reunion ; and it does us all good to look into each others faces again ; to clasp hands once more ; to exchange experiences ; to talk heart to heart with each other about our perplexities, doubts, fears and anxieties. Some of us are not privileged to meet a colleague in the course of a year ; and how helpful it is to exchange views, to converse about the books which interest us most, the work in which we succeeded best or failed most painfully, the pulpit experiences that uplifted or depressed us most ; how wholesome to discuss the great currents of thought that are sweeping men along, or the events of the age that seem most momentous in their far-reaching influences.

Few people appreciate the pathos of a Jewish minister's isolation ; and when I say, that we are glad to come together, I want to emphasize the fact, that we try to make no distinctions between the Rabbi of a large or a small community, of a big or small salary, an old man or a young man, a graduate of the Hebrew Union College or the alumnus of any other school or seminary. We are here as brothers ; and he is an evil-minded man who would try to foment strife and factional feeling between the older and younger members of this Conference, between the graduates of one school and another.

We are here, indeed, to foster feelings of fraternity ; but, for something more ; to discuss the important, theoretical and practical problems growing out of the new conception of the Bible, the recent researches in the sphere of comparative religion and the marvelous changes in modern thought about religion ; to debate problems

springing from the transformation of Israel; from a people of the Ghetto to a people of the world; problems resulting from the dispersion of Israel, in our day, on a scale unparalleled since the destruction of the Second Temple.

Like others, we, too, might close our eyes, ostrich-like, to the difficulties and dangers that now confront us, and, in a spirit of bourbonism, live snugly upon the security of the past, whatever may become of the present and the future. We, too, might shut our minds to the doubts awakened by the new thought and to the difficulties occasioned by the new conditions. We, too, might revel in sentimental romanticism; might sacrifice principle on the altar of opportunism; might give up the fight against prejudice by declaring that anti-semitism is inevitable; and might abandon the struggle for the preservation of our peculiar individuality by insisting that Israel is bound to be assimilated in a free country, and that immigration to Zion is the only refuge and hope for the salvation of the Judaism which has already survived the vicissitudes of four thousand years. But these are the policies of cowards, obscurants, indifferentists, bourbons or blind dreamers, not of men, wide awake to the issues of the present and the needs of the future.

Our platform is not emigration; we are not bent upon veneering the doubts and difficulties of the present with romantic stories of the Ghetto; nor, are we willing to abide by a laissez-faire policy, and through negligence, blindness or cowardice, allow our institutions to go to ruin, desolation and dissolution. We want to look conditions squarely in the face; we want to be honest with ourselves and with the people; to be true to the present and to the future, as well as to the past; and, therefore, at the risk of awakening conservative dreamers, at the danger of arousing acrid criticism, at the expense of stirring up violent and virulent controversy, are we ready to discuss candidly, openly, and fearlessly the most momentous and ticklish questions that now perplex American Judaism.

It is true, there is but one Judaism, but there have ever been various interpretations of it; and though we, too, are conscious of the overwhelming importance of presenting a solid front to the world during the present crisis through which we are passing, this much is certain, that in America we will but decimate our forces if, like

Kuropatkin's army, we are uncertain which way to turn, and by trying to be now "reasonable" and then "orthodox," we subject both our front and our flank to deadly attack.

Neither we, nor our children, nor our children's children are planning to leave this land of the free, to which we are bound with all the fibres of our being. In God's providence, we intend to remain right here; and, therefore, must we adjust ourselves by constructive as well as destructive methods to our country and our age, and must we build up, on the foundation of the old traditions, an American Judaism, as Dr. Wise conceived it, "a Judaism in accord with reason and conscience, a Judaism bound up with the love of freedom, the spirit of charity and benevolence, humanism and fraternization, with patriotic principles and national attachments, with the American spirit of progress and unification."

It is for this reason that we must publicly discuss such vital problems as the Sabbath, a Creed, a Synod. And if, as is quite possible, the discussions grow heated, let the good people of this city indulgently bear in mind that this is one way in which men, who are not accustomed to participate much in deliberative assemblies, manifest their earnestness and intensity of purpose. If it be found that we are not yet ready for a final decision upon these questions, nor quite agreed among ourselves, please recollect that the School of Hillel and the School of Shammai violently discussed certain questions for many, many years, and though they never came to an agreement, impartial history recorded the verdict that both served well the true cause of religion. אלו ואלו דברי אלהים חיים. And if, eventually, our session ends only in words, let it further be remembered that out of discussion cometh forth, at last, the truth; that it is the thought which finally creates the deed.

#### סוף משישה במחשבה תחלה

At all events, good people of Louisville, your interest will be to us an inspiration and an encouragement; and, if we can repay you in no other way, we will try to follow the noted example of those great Rabbis who, after enjoying the hospitality of Jamnia, "in honor of their hosts" בכבוד אכסניא expounded Thora to them (Berachoth 63 b). As then, the word was first taken up by

Rabbi Jehudah, ראש המדברים will I gladly yield the floor, that, after the evening prayer-service, the first Derasha may be delivered by the man who is himself pre-eminent in the pulpit, and who is, in the Hebrew Union College, the professor of homiletics, the teacher of preachers.

ראש המדברים

Brother Enelow, I return your greetings, in the name of my brethren and friends, I now say to you, Peace.

למען אחי ורעי אדברה נא שלום בך

The Conference Sermon was then delivered by Rabbi D. Philipson (vide Appendix).

The service was read by Rabbi N. Krasnowetz and the benediction pronounced by Rabbi I. Mueller.

MONDAY, JUNE 27TH, 1904, 9.30 A. M.

The Conference was opened with prayer by Rabbi M. Friedlander.

The Secretary called the roll, and the following 53 members responded to their names:

Bernard Felsenthal, Chicago, Ill.; Alois Kaiser, Baltimore, Md.; Moise Bergman, Grand Rapids, Mich.; Benjamin Bonnheim, Las Vegas, N. M.; Simon Cohen, Norfolk, Va.; Frederick Cohn, Omaha, Neg.; Gotthard Deutsch, Cincinnati, O.; H. G. Enelow, Louisville, Ky.; Morris Marcus Feuerlicht, Lafayette, Ind.; Leo M. Franklin, Detroit, Mich.; Charles J. Freund, Toledo, O.; Sigmund Frey, Chicago, Ill.; M. Friedlander, Oakland, Cal.; Bennett Grad, Amsterdam, N. Y.; Alfred T. Godshaw, Louisville, Ky.; Louis Grossmann, Cincinnati, O.; Adolf Guttmacher, Baltimore, Md.; Maurice H. Harris, New York; Maximillian Heller, New Orleans, La.; Abram Hirschberg, Chicago, Ill.; Pizer W. Jacobs, Huntsville, Ala.; David Klein, Columbus, O.; Israel Klein, Evansville, Ind.; Jacob Klein, Statesville, N. C.; Nathan Krasnowetz, Owensboro, Ky.; Joseph Krauskopf, Philadelphia, Pa.; Louis Kuppin, Portsmouth, O.; David Lefkowitz, Dayton, O.; M. Lefkowitz, Las Vegas, N. M.; Emil W. Leipziger, Terre Haute, Ind.; Jos. Leiser, Kingston, N. Y.; Chas. S. Levi, Peoria, Ill.; Harry Levi, Wheeling, W. Va.; Abraham M. Levy, Chicago, Ill.; Isidore Lewinthal, Nashville, Tenn.; Elias Margolis, Pueblo, Col.; Max. Margolis, Berkeley, Cal.; David Marx, Atlanta, Ga.; Abraham Messing, Montgomery, Ala.; Mayer Messing, Indianapolis, Ind.; Jacob Mielziner, Helena, Mont.; Isaac S. Moses, New York; Morris Newfield, Birmingham, Ala.; Julius Newman, Chicago, Ill.; David Philipson, Cincinnati,

O.; William Rosenau, Baltimore, Md.; Isaac Rypins, St. Paul, Minn.; Bernard Sadler, Cairo, Ill.; Samuel Sale, St. Louis, Mo.; Max Samfield, Memphis, Tenn.; Tobias Schanfarber, Chicago, Ill.; Joseph Silverman, New York, Joseph Stolz, Chicago, Ill.; George Zepin, Cincinnati, O.

The Executive Board reported that the following named six Rabbis were elected members of the Conference:

D. Alexander, Paducah, Ky.

Joseph Blatt, Columbus, Ga.

Alfred T. Godshaw, Louisville, Ky.

G. A. Kohut, New York.

Joseph Leiser, Kingston, N. Y.

Isador Philo, Akron, O.

Upon motion duly made, seconded and carried, the Conference received the message of the President.

The President read his annual message.

MESSAGE OF RABBI JOS. KRAUSKOPF, PRESIDENT OF CENTRAL  
CONFERENCE OF AMERICAN RABBIS, TO THE FIFTEENTH  
ANNUAL CONVENTION, LOUISVILLE, KY., JUNE 27, 1904

*Brethren of the Central Conference of American Rabbis:*

It is not a platitude of assumed modesty in which I indulge, when I say: Would that the mantle of the founder of the Central Conference of American Rabbis, of the Elijah of our own days, had fallen upon shoulders more deserving than mine! When, high in the mountains of Switzerland, whither I had gone last summer for a respite, after the fatiguing labors in connection with the Wise Fund, the news reached me that I had been chosen President of your esteemed body, I could with difficulty believe that what I read was true. I felt skeptical, partly because of the custom hitherto wisely followed by this body to elect only such person as was present at the session, and partly because of my personal unfitness for the honor. I called up in mind a number of distinguished men who had given faithful service to this organization from its very beginning, and who, as President, would have shed the lustre of their names upon the office and made it even more exalted than it is.

A solution of your choice I found, however, in the parable of Jotham in the Book of Judges. The trees of that parable went forth on one occasion to anoint for themselves a king, and approached first the olive tree, then the fig tree, then the vine, asking each one in turn to reign over them, only to receive in every case the reply: "Should I leave my fatness and go to wave to and fro over the trees?" So in their plight the trees were ultimately obliged to choose as their leader a bramble. Even so have you, after the more deserving were unwilling to serve, asked a bramble—not to rule, no, but to take upon himself the responsibility which attaches itself to this exalted office.

Nay, not for rulership have ye chosen your new President. Israel acknowledges no spiritual rulership save that of its God. It guarantees unto each Congregation its own religious autonomy, to each Jew his own spiritual independence. Conference and Council may assemble and discuss, they may suggest and deliberate, but they cannot legislate, they cannot enact statute or law or ordinance that shall be binding upon all Israel, so that, in the event of disobedience, excommunication would follow. The President is only in a parliamentary way the head of this body, never in an ecclesiastical sense.

And yet Israel is not so autonomic as not to recognize the need of certain concerted action and the advantage of assembling, from time to time, for the purpose of considering various problems and arriving at certain conclusions that may serve as standards of right and as rules of conduct. Even though there is no Vatican in modern Israel, there may and should be a central body, which, after free and mature deliberation, may speak with some authority. Where there is no such deliberative body there is no authority, and where there is no authority we have a repetition of what we read in the closing words of the Book of Judges. And the result of each one doing what is right in his own eyes, is only too patent to all.

I strongly recommend, therefore, that at this session the Conference enter seriously upon the formation of a *Synod*. Our late lamented leader and founder, Dr. Wise, whose comprehensive grasp of American Jewish problems is a marvel to every student of American Jewish history, and whose prevision of events calls

#### **Recommendation I.**

##### **Synod.**



forth to-day the admiration of even one-time foes, realized the necessity for a synod more than a quarter of a century ago, if not earlier, and it was mainly in its interest that he organized this Conference. With the changes of time, old forms and institutions lose their one-time accepted binding authority. New ones arise to take their place, and the old never having been authoritatively discarded or the new authoritatively accepted, the Rabbi often finds himself in a quandary. Time and again, he is thrown upon his own resources for decision, and his conclusions frequently conflict with the preferences of others, in some instances being diametrically opposite to those of Rabbis, even of his own school. Much of the contention and embarrassment arising from so chaotic a state of affairs could be obviated by synodal decision. Instances might be cited to substantiate this statement, the most familiar one perhaps being the action taken by this body some years ago with regard to the rite of admission of Non-Jews into the Jewish covenant. There are a score of questions of greater or less importance that require synodal decision to relieve the Rabbi of considerable perplexity and the Jewish community in general of much annoyance. To cite only one case, there is the question as to what constitutes conversion to Judaism on the part of a Non-Jewish woman. A case in point came before the court in Philadelphia but a few days past, and is worthy of being briefly quoted: A certain sum of money was left by will to a son on the condition that he marry a Jewess. He married a lady of Non-Jewish birth, but who embraced Judaism prior to her entering into the marital state. The son's right to a share of the money was denied on the ground that he had married a Non-Jewess, the opposing attorney claiming in open court that he could not conceive "how a Jew could be made out of a Gentile." Then there is the vexing question of the burial of Non-Jews in Jewish cemeteries. Jews and Jewesses have married outside of the faith, and in all probability will continue to do so, without the Non-Jewish party entering the Jewish faith. Frequently burial lots are purchased by the Jewish party of such union. In case of the death of a child of such an alliance or that of the Non-Jewish spouse, burial is by many Jewish cemeteries denied on the ground that the right of burial within the cemetery is to be granted to Jews only. Serious difficulties ensue,

and frequently appeal is made to the courts. The Rabbi's decision is asked, but, even when given, it can only be that of an individual and can therefore have but little weight. Like unto these, many other questions arise that need synodal action.

We have shrunk from the word *synod* as if it were some secret foe of Israel, and by shrinking from it we have but exposed ourselves to real and open foes. What we really shrink from is the fear lest we create for ourselves a Vatican, and voluntarily place ourselves under the tyranny of ecclesiastical bondage. But that, as I have already endeavored to point out, is an impossibility in Israel. Enough for us to have decisions rendered on ritual or liturgical or vital religious questions, after mature study and deliberation by an authoritative body such as this, merely for guidance, to be followed or not, in accordance with the independent judgment of each individual or community.

And such quasi authoritative conclusions could possibly be reached in accord with a plan something like this: A standing committee of seven, designated as the *Synodal Committee*, to be elected by the Executive Board. Synodal questions are to be assigned to that committee, at least a year or two before their presentment, that they may be thoroughly considered from the standpoint of Jewish law, literature, decision and opinion. After having been thus considered by the Synodal Committee, the questions are to be submitted to the Conference together with a digest of the material on the subject. For the discussion of synodal questions the Conference is to be divided so that it shall comprise an upper and a lower house. The upper house is to be composed of such Rabbis as have been actively in the ministry at least fifteen years, those who have ministered less than that period to serve as members of the lower house. Synodal questions are to be discussed independently in each house, and the conclusions arrived at to be presented before the entire Conference, for discussion and ultimate decision. The younger members will then not be awed by the older nor the older carried away by the impetuosity of the younger, each profiting from the other, as the Rabbis taught, אשר הדור שהגדולים נשמעים לקטנים קל וחומר קטנים לגדולים.

"Happy the generation in which the old listen to the young, and happier still the generation in which the young listen to the old."

This may be one method, there may be other and better ones. The best will undoubtedly be given us by our colleague, Dr. Enelow, who has given the subject much study and research, more especially within the past year. We trust that he will present a report at this session and that you will give it the attention it merits. It is true, mere mention of the creation of a synod will give rise to criticism and will probably call forth attack in quarters where innovation generally meets with hostile reception. Such has been the fate of every wholesome innovation during the past fifty years. Such was the fate of the introduction of a service in the vernacular, of the family-pew, of the organ, the Union Prayer-Book, the establishment of the Hebrew Union College, and what not. As reformers, ours is the duty to lead. Let those attack who will, in due time they will admire and follow.

And as with the question of the synod, I trust this session will deal with the much-mooted and yet never satisfactorily disposed of

question of a *Conference-sanctioned Week-day Service*. The gravest mistake ever made

**Recommendation II.** **Week-day Service.** by the Conference was the confusion of the

traditional Sabbath with the proposition of a service of an entirely week-day character on the first day of the week. The thought of a Sabbath transfer is furthest removed from the minds of those who strongest advocate religious service on the day when almost the entire adult male Jewish population and many of the feminine sex are unrestrained by business necessities and by the exactions of labor. Only those who are wilfully blind can deny that one-time spiritual Israel has in this country become grossly materialistic through a lack of communion with God and a want of edification by means of religious instruction. Only one day is set aside in the synagogue for worship and religious instruction, and that day the one in which the modern Jew finds himself least able to attend divine service. It is we ourselves who, by our neglect of religious instruction hasten religious decline and encourage apathy and unbelief. Why should not the modern synagogue be open for worship on a week day as was the synagogue of old? Why should not the modern synagogue take cognizance of conditions as did the synagogue of ancient day, when, mindful

of the peasantry's inability to attend services on the Sabbath day, and taking advantage of their presence in the city on Monday and Thursday, the market days, it instituted special services on these days, entirely for their accommodation. Furthermore, did not our fathers, recognizing our children's freedom on Sunday for religious instruction, make that day pre-eminently the day for Sabbath School sessions? Did the Sabbath become lost to the peasantry of olden times because of their attending divine service on Monday and Thursday? Have our children ceased to be Jews because they received their religious instruction on Sunday? Do we not know that the historical Sabbath has even grown stronger in import and the attendance upon divine service larger in many of those communities in which a week-day service is conducted in conjunction with the weekly traditional Sabbath service?

This Conference has emphasized as strongly as the synagogue of old the necessity of observing Saturday as a day of rest and worship, and yet, in accord with the custom of former days, it might safely and beneficially declare that, realizing the well-nigh insurmountable economic position in which the overwhelming majority of Jews find themselves in this country, recognizing that our people are of the working class, dependent for their bread on their laboring six days in the week; moreover, appreciating the Biblical truth, **כִּי לֹא עַל הַלֶּחֶם** **לִבְרוּ יַחִיָּה הָאָדָם** and taking cognizance of the stern fact that no people can preserve its religious identity without regular worship and religious instruction, it should recommend, without the slightest intention of doing violence to the historical Sabbath, the institution of a religious service of a week-day character, and of religious instruction, on the day or days of the week when the Jew is unrestrained by cares of labor or professional duties.

For yet another reason is the holding of a week-day service, supplemental to the regular Saturday service, to be strongly recommended. Such service will be the means of bringing minister and congregation more frequently and more closely together. It has been the statement of far too many that they see the inside of a synagogue but twice or thrice a year. To our sorrow, it must be admitted in all too large a number of instances that the statement

is only too true. And likewise is it true that, where such is the case, the pulpit exercises scarce any influence on the pew. Where pulpit and pew stand apart by a year's interval there can be little or no genuine religious progress.

Whatever holds out the possibility of bringing the two together ought to be seized upon. Preference ought naturally to be given to a Friday night or Saturday service; where that is impossible, Sunday or any other day ought to be utilized. After a ministry of twenty-one years, and from an acquaintance with the Jew in various parts of the country, I believe I can safely say that the Jew is not entirely indifferent to Israel's sacred cause. The worst that he can say of himself is *אני ישנה ולבי ער* "I am asleep but my heart is awake." In a thousand ways it can be demonstrated that his heart is awake and his soul and mind ready to be awakened if but the proper steps be taken.

As we have already said, one of the foremost ways by means of which this result can be obtained is the institution of service on the day on which he is able to attend. No less

**Recommendation III.** important is the establishment of a *Social Social Religious Union. Religious Union.* The institution of such union between minister and laymen is of recent date, and of untold benefit. It has been introduced in almost every Christian denomination. Once a month, ministers and representative men of their respective denominations meet at a collation, when in an informal way questions for the good and welfare of the church are discussed. Frequently prominent ministers or laymen of other denominations are invited guests, and remarkable results are often attained. Ministers and laymen come into closer contact, and the aspirations and failings of pulpit and pew are brought out. Heartier co-operation is pledged. Stronger currents of religiosity flow from these religious social unions into the channels of the church life. It would therefore be well for the Conference to recommend the introduction of such *religious social unions*, the coming together, socially, at certain intervals, of the local minister and certain prominent laymen, for the promotion of more cordial relations between the two and for the welfare of synagogal interests.

Another way of bringing pulpit and pew into closer relations is

the *Laity's Participation in Conference Proceedings*. We are one of the few denominations in which the laity is still debarred from taking part in the discussion of religious questions, in which the mere possession of a Rabbinical diploma rather than the possession of a profound religious interest in Israel's sacred cause, or of more or less intimate knowledge of Judaism constitutes qualification for Conference membership. A better method for killing the laity's interest in religious matters could scarcely be devised. Financiers, even of such reputation as Morgan or Rockefeller, or business men of the rank of a Wanamaker, feel a deep pride in participating in the conferences of their respective church. We debar our men of affairs from our deliberations, and they pay us back by taking little cognizance of our sessions and of placing little value on our deliberations. Were they to take part in our discussion and have a share in the conclusions reached, they would feel a stronger interest in seeing carried into practice what they had helped to formulate. In this way would the pulpit be all the stronger for the support of it by the pew.

Once the laity participates in our Conference, and the whole spirit and work of our proceedings will broaden. Our sessions have suffered at times from being too academic. We have taken greater pride in scholarly papers and learned theological disquisitions than in practical questions or subjects of immediate need. Far be it for me to decry the academic side of our Conferences. More than ever must we emphasize the necessity of scholarly pulpits. Thanks to superior advantages, the mental caliber of the laity is heightened. They demand more of the rabbinate to-day than ever. But this higher demand is not to be construed into a right on the part of the Rabbis to convert their Conferences into an arena for theological wrestling-matches. The purpose of a Conference, as I understand it, is the presentation of such papers, the discussion of such problems, the reaching of such conclusions as shall the better enable minister and laymen to know, appreciate and propagate their religion and to serve their God and their fellow-man.

The programme of every Conference should therefore comprise

discussion along three lines: (1) on academic questions; (2) on practical problems; (3) on international

**Recommendation V.** Jewish topics.

**Widening of Conference Scope.** Of the discussion on academic questions, we have already spoken. It is of the discussion of *Practical Problems* that I would speak at some greater length, for it is in this that the laity is more interested and through this that the pulpit may command the larger support. There should not be a single Conference programme arranged without provision for papers and discussion on the strengthening of membership affiliation, of synagogue attendance, of congregational participation on the part of young men and young women, on deepening religion's hold within the home, on improvements of Sabbath School instruction and methods, on spreading a better knowledge and appreciation of the Jew among Non-Jews.

These are some of the questions that are of deep concern to the laity, that would bring them to Conferences and secure their participation. The mere hope that some of these questions might be considered has induced nearly fifty of our congregations to send their Rabbis to this Conference at the Congregation's expense. They want Conferences to be productive of practical results, and, since they are ready to bear their share of the cost, they have a right to expect such results. That which congregations have done is but an earnest of their greater readiness to assist, once we prove that our sessions are fruitful of a more vigorous religious life and a heartier congregational activity.

And there are a hundred practical questions demanding our earnest attention at these Conferences. In fact, there is not a movement making for the betterment of Israel's religious life that should not have attention during our deliberations. A true Conference session should be the intelligent center of information of the progress made or of the failure attending every organization laboring practically in Israel's cause. Intimate knowledge of these matters is expected of the minister, and that knowledge he should obtain at the Conference sessions. To it, for instance, should be brought a comprehensive report of the work and progress of the Jewish Publication Society of America, and from the Conference should that organiza-

tion receive a word of appreciation whenever deserved, a word of encouragement when needed, a word of suggestion if in accordance with the best judgment of the Conference its work be not properly done.

To it should be brought reports of the Jewish Chautauqua Assembly, of the conclusions of its deliberations, of its recommendations, of the needs it recognizes, of the help it requires.

To it should be brought a report of the progress and needs of the Union of American Hebrew Congregations, of its Circuit Preaching work, of the Hebrew Union College, of the Jewish Theological Seminary, of the various Young Men's Hebrew Associations, of the Sabbath School Union, of the Independent Order of the B'nai B'rith and other Jewish fraternities, of the Council of Jewish Women, of the Federation of Jewish Charities, of the various movements looking toward the rehabilitation of the Jew in agricultural callings, and of all those other organizations that labor in the interest of the Jew and Judaism.

So much for some of the practical problems that should form a conspicuous part of our Conference sessions. But no less a prominent part should be assigned at our sessions to *Jewish Topics of an International Import*. At every session statements ought to be presented of the condition of the Jew in foreign lands, religiously, socially, politically, of the persecutions he suffers, of the restrictions that are imposed upon him, of the just rights that are denied him, and of the efforts making toward his emancipation either abroad or in our own country, such as the recent Act introduced in Congress by Representative Goldfogle, of New York.

That a Conference with a scope as wide as this could not finish its sessions in three or four days must be evident to all. The reason we accomplish comparatively little is because we give ourselves little time to accomplish much. Where other denominations devote three or four weeks to Conference sessions, we content ourselves with three or four days. This haste is one of the radical ills of our Conference, one that calls for immediate remedy. Instead of meeting once a year, we should meet once every two years, and make

#### **Recommendation VI.**

##### **Merging of Separate Bodies.**



that meeting an event looked forward to and back upon, and devote two or three weeks to the work on hand. And the year of our meetings should regularly alternate with that of the meeting of the Union of American Hebrew Congregations, so that the one should not interfere with the success of the other. It frequently happens that there are three Conferences in a single year, that of the Union of American Hebrew Congregations, that of the Central Conference of American Rabbis, and that of the Southern Rabbinical Conference. Few are they who have the time or the means to attend three different conferences in three different sections of the country at three different times of the year. The consequence is the best interests of each suffer and each is attended by but a comparatively few.

Sooner or later, a day must come when, as in other denominations, all these three separate bodies must merge into one, under some such name as *Conference of American Israel*.

I have no desire to antagonize or even criticise the *Sectional Rabbinical Conference*, recently revived by our Southern brethren. But it does seem as if there was danger of segregation lurking in that movement. If the north and east and west were to imitate the example of the south, the Central Conference would find its occupation gone. Inasmuch as, judging from reports, the work of the Sectional Conference is practically the same as that of the central body, I think it is due to the parent Conference that a statement be made to it as to the necessity of a southern conference, as to the general or special good it subserves, and as to whether our fears of segregation are justified. If there be still virtue in the old adage that "in union there is strength," the Central Conference of American Rabbis will probably be all the stronger if all the sections of the country contribute to it their undivided strength.

I should, therefore, recommend that this Conference take action, first, upon broadening the scope of its work; second, upon admitting the laity to membership; third, upon holding biennial sessions; fourth, upon extending the length of the sessions; fifth, upon consideration as to whether sectional conferences be deemed advisable; lastly, upon the feasibility of ultimately affecting a union between this body and that of the Union of American Hebrew Congregations.

While the fruition of some of these hopes, desirable as they may be, must of necessity be slow, there are several things which, in the judgment of your President, require your immediate consideration. One of these is

**Recommendation VII.** the insidious attempts that are being made, **Against Sectarianism** in far too many quarters of our land, at **in Public Institutions.** fastening sectarianism upon our public schools. In very many of our States public school sessions are opened with Scriptural readings, selected for the most part from the New Testament, and read with and without comments, with and without sanctions of School Boards, certainly without constitutional right. Very often children of Jewish citizens are required to join in Christological hymn-singing in the public schools, are made to take part in exercises of entirely a Christological nature, at the advent of Christmas and Easter Holidays. As American citizens, and in the name of American citizens of Jewish and Non-Jewish persuasion, we must protest against the sectarianizing of our public schools. As profoundly as we respect the Christian creed, and as sacredly as we venerate the Bible, and as heartily as we approve of the study of the Bible as literature in connection with the study of other classical literature, so strenuously must we oppose their introduction for religious purposes into institutions maintained by the Commonwealth. Respectfully but emphatically we must say to all who would trespass upon our citizenship rights in public institutions: Have all the Christianity you wish, cherish it as much as you can, enthrone it in your church, but keep it from our public schools. Let us be Protestants or Catholics, Agnostics or Jews in our churches or halls—in our public institutions, however, let us be Americans. Let us bring into them the fruit and flower of our respective beliefs, which is pure morality; our individual preferences and creeds let us cherish in our respective churches and Sunday Schools. It is a violation of the letter and the spirit of fundamental American law to seek to foist a particular creed upon schools that are attended and supported, and even taught, by believers of all kinds of creeds and by believers of no creed at all.

I would therefore recommend that the Conference appoint a

standing committee of five, whose duty it shall be to gather whatever literature there exists on the illegality and danger of sectarianism in our public schools, and in other public institutions, to create such other literature as they may deem necessary, and to publish such material in a tract, or a series of tracts, so that it may be in readiness whenever and wherever a vigorous campaign for the suppression of sectarianism in our public institutions be entered upon.

There is another matter that requires our immediate consideration. Those of us who have followed the proceedings of the recent meeting of the Federation of the Jewish

**Recommendation VIII.** Charities in the City of New York, or who have read the frequent reports of the horrible congestion in the Ghettoes of our large cities, have, time and again, been

**People's Reform  
Synagogue.**

appalled by the misery they engender, by the unbelief and moral degeneracy to which they frequently give rise. Deplorable as the existence of these voluntary Ghettoes are, I do by no means claim that they are all corrupt. Much virtue and piety and learning flourish there. But, alongside, there is frequently met corruption that festers on the very surface, and whose existence can largely be accounted for by our neglect of the spiritual needs of their dwellers. We have performed marvellous deeds in the way of providing for their physical needs. But, barring a few noble exceptions, we have done next to nothing in the way of reaching the souls of the seething masses of our Ghettoes. We have done next to nothing to convert their infidelity into an uplifting God-Belief, to change their rebellious complaints of real or imaginary injustice into a spirit of pious resignation, to convert immoral tendencies into moral habits, to arouse within them a sense of their responsibility to their God and to their country, to their people and themselves. We have proceeded on the principle that all that they require is relief of their physical wants. We have followed with respect to them a course which the overwhelming majority of us do not dream of following for ourselves. We find it necessary to build synagogues for ourselves, and to attend divine service, to the end that we be uplifted and instructed as to our duty to God and man. These

spiritual influences we find necessary for the safe-guarding of our morals, notwithstanding our advantages of superior environment and healthful influences, but, with all the debasements that seeth around the Ghetto population, we expect it to do without the prophylactic of religion.

True, the Ghettoes have their synagogues. But we know what these synagogues are and what purpose they subserve. They are administered in the spirit of Eastern Europe and Asia. The service language is Hebrew. There is seldom if ever a discourse of the kind that appeals to the spiritual needs and moral wants of the people of whom I speak. I speak of the religious needs of a new generation that has arisen, a generation that has imbibed, to a considerable degree, the American spirit, and not a few of whom have drunk deep at the fountain of modern knowledge, a generation to whom Hebrew is fast becoming an unintelligible language, and who, to be attracted and interested and benefited, must have a decorous, uplifting, intelligible service and that heart-to-heart pulpit exhortation that makes for spiritual morality.

We undervalue the intelligence of many of these "submerged" when we believe that the barren and obsolete mode of service, which our fathers discarded more than half a century ago, is good enough for these people to-day. If we would know of the mentality of which they are capable, we need but go to some of our colleges, and hear the story of the intellectual heights attained by many of these very Ghetto people. Their heart is as receptive of the beauty of a modern service as is ours, and their spirit is as responsive to its good. The very fact that anarchistic and infidel teachings are so readily imbibed by far too many of the Ghetto is proof that their minds are active, that they rebel against their miserable lot, that they can derive neither comfort nor light from the mode of service which they have outgrown, and that the new form of religion has not been brought to them with its solace to comfort, with its hope to inspire, with its music and cheer to lift above the sordid and harassing struggle for existence.

The time has come for this Conference to take an active hand in the solving of this most serious problem. We must organize *People's Reform Synagogues* in the Ghettoes of our larger cities.

We must set aside funds sufficient to enable us to make a beginning of Reform Religious work, in two or three of the most congested of our Ghettoes. We must hire and equip the necessary places of worship, engage the services of a Rabbi, and guarantee him a living until the congregation has become sufficiently strong to shift for itself.

With every year there will be an increasing number of graduates of the Hebrew Union College, for whom the finding of positions will not be as easy a matter as it was in former years. Here will be a splendid field for training, which any young man, desirous of promoting his own welfare, as well as the welfare of those who need his services, might well enter upon. We have, at the present time, sufficient funds to enable us to organize and to maintain two or three such People's Reform Synagogues. We might count on aid from the Union of American Hebrew Congregations, from the Council of Jewish Women, from the Jewish Fraternities, from local Reform Congregations. In some sections, financial support has already been promised for such a movement. Besides the influence for good that such People's Reform Synagogues would exercise on those in whose interest they are advocated, they would greatly enhance the sphere of usefulness of our Conference, and give it another *raison d'être*. The necessity for it exists, and the duty is ours. We dare not turn a deaf ear to the cry that comes to us from the Ghettoes of our land, יֵדֶךָ מִן טִבִּיתָא לֹא תִכְנַע "Withhold not thine hand from doing good."

But you may say that the expense involved in starting People's Reform Synagogues in the Ghettoes of our larger cities will drain our treasury, will lessen our means of providing for such of our superannuated

**Recommendation IX.** **Increase of Revenue.** brethren as may need our helping hand in the closing days of their lives. Far be it

from me to advocate aught that should in the least degree cripple our usefulness with regard to our duty toward our brethren in need. But, by creating new sources of revenue, we might easily do the one and the other without emptying our treasury. The sale of the Union Prayer Book and of the Hymnal has been and is a splendid source of revenue. What these have done other needed literature

might do for us. There is an urgent need of a modern Hagadah that would find a ready sale among nearly all the members of congregations represented in this body. There is need of proper Sabbath School literature, which ought to be created and owned and sold by this body, and which would prove a considerable source of revenue. Agendas, Consolatory Literature for Mourners and other literature of a religious character are needed at the present day, and this body is looked to to supply them. We need have no fear of increasing our sphere of usefulness because of a fear of a lack of necessary funds. Once we shall resolve to do what is incumbent upon us, the means therefor will be readily found.

I would therefore recommend the appointing of a committee to devise ways and means for an increase of revenue, so as to enable us to enter, at the earliest date possible, upon founding People's Reform Synagogues in the congested Jewish settlements of our land.

There is another matter to which I must call your attention at the present time. To do the larger work imperatively demanded of

**Recommendation X.**

**Appointment of  
Permanent Clerk.**

us would require better organization than we at present possess for the carrying on of the business of this body. A more unsatisfactory and unbusinesslike method than ours can hardly be conceived. Our Prayer

Book property is in one city and in charge of one man. Our Hymnal property is in another city and in charge of a second man. Our Year Book property is in another city. The Chairman of our Publication Committee resides in still another city, a thousand miles away from either of the other places. The Treasurer, the Secretaries, the President, live respectively in different cities. Ours is a business machinery that is cumbersome, expensive, and to say the least unsatisfactory. What we need, and need at once, is a central office, in charge of a salaried clerk, who shall be the one permanent officer of this body, the responsible custodian of our property, the manager of our business affairs, whose office shall be located wherever our Secretaries may reside, and which office shall be changed from place to place with the changing of our Secretaries. Besides conducting all the business of this body, he shall discharge the clerical duties of our Secretaries, collect the material for the Year Book,

read its proof and see it through the press. Moreover, he shall serve as the official stenographer of the Conference and furnish official reports of our sessions to the local and associated press. In addition to greatly systematizing and expediting the business and work of this body, considering present commissions and clerical help that are being paid, the cost of a salaried clerk would involve no larger expense, if as large.

I would therefore strongly recommend that this Conference authorize the two Secretaries and the Chairman of the Publication Committee to engage a clerk, at a salary to be determined upon by the Executive Board of this body.

There is one other matter that I must bring to the attention of this body. Notwithstanding previous emphasis on the part of the

Conference that papers written for and presented before this body are its property, some of them are nevertheless given to the press for publication, are even offered for sale in pamphlet form, before they are

**Recommendation XI.**  
**Copyrighting of**  
**Year Book.**  
published in our Year Book. Such a course, besides violating the action of the Conference, deprives our Year Book of an advantage that is its just due. I would therefore recommend that requirement be made that papers immediately after being read be turned over to the Recording Secretary as the property of the Conference, and that the Year Book be gotten out as expeditiously as possible, no later than three months after the meeting, that the same be copyrighted, that such papers as may have a marketable value be published in pamphlet form, and that arrangements be made with leading booksellers for the sale of the same. Thus, besides increasing the usefulness of the Conference, there would accrue to it an additional source of revenue.

That our Year Book is growing in importance, I need but mention the general favor which our last edition has met with, not only in our own country but in foreign lands as well, and also that inquiry has been made by one of our largest publishing houses as to whether it might obtain the privilege of republishing certain of our published essays.

And I believe that even better Year Books might be published,

and even more valuable papers presented, if better programmes could be arranged. One way of accomplishing this might be in the holding of biennial Conferences, which would afford longer time for preparation of papers. Another way might be found in each member of the Conference regarding it as his duty to suggest to the Executive Board suitable subjects for papers. I would therefore recommend that blanks be handed to members of the Conference at every session, on which subjects, that might suggest themselves during the deliberations, might be noted down, and these blanks handed to our Secretary before adjournment.

And now in conclusion, let me congratulate the Conference that the past year has been one of the few in our history, in which none of our members has been taken from us by the hand of death, for which we acknowledge a deep sense of gratitude unto the Author and Preserver of our being. Not so fortunate, however, was the household of Israel outside this body. A number of noble men went to their eternal rest during the past year, of whom due notice will be taken during this session in the necrologue prepared by Dr. Deutsch.

At your last session you passed a resolution that hereafter the term of the Presidential office should not exceed two years. Experience alone can tell whether your action was wise or not. It takes some time to become acquainted with the working of an organization such as this, and it takes yet more to develop the spirit and the enthusiasm necessary for a proper guidance of it. On the other hand, new men are apt to infuse new life and new thought and prevent stagnation. However, wise or unwise, I earnestly beg of you to start your experiment of electing your President for a term of two years at this session, with some member other than myself. Elect a man who is free to give the great work of the Conference all his leisure time and thought. The true scope of the Conference is larger than has as yet been conceived by us. Its work hitherto has scarcely been a sample of what it can and may do. No man has the moral right to accept the responsible office of President who is not free to give it nearly all his time, outside of his congregational duties and family obligations. That necessary time I cannot give. Already I have great burdens resting upon me.



What with my large congregational and Wise Fund and Farm School duties, and my various literary activities, it were but mockery of a sacred cause, were I to try to make you believe that I could justly discharge the many duties which this sacred office demands. Adhere to the wise old adage, **לפום גמלא שיחנא**, "according to the strength of the camel let its load be."

In the past year my work was very much lightened by the aid cheerfully and readily afforded by all with whom I had official dealings, for which I desire to express my heartfelt thanks. More painstaking and more efficient Secretaries than Drs. Guttmacher and Rosenau have proven themselves to be, and a more conscientious and expeditious Treasurer than Rabbi Charles

**Recommendation XII.**  
**Retention of**  
**Present Secretaries**  
**and Treasurer.**

S. Levi, it has never been my good fortune to meet in my public life, and I can sincerely congratulate this body upon possessing such faithful officers and heartily recommend that the Conference exert its utmost to assure itself of their continuance in office.

May the same earnestness and good-will that have attended the official relations during the past year attend the deliberations of this Conference. Above all else, let our aim be peace. **אין כלי מחזיק ברכה לישראל יותר מן השלום** "No vessel, said the Rabbis, contains as much blessing for Israel, as peace." Let us attempt no more than we can do, but let what can be done be conscientiously performed. And let it be performed while we may.

**היום קצר והמלכה מרובה והפועלים עצלים והשכר הרבה ובעל הבית דוחק**

The day is short, the work is great. Let not the workmen be sluggish, for the reward is great, and the Master is urgent.

Upon motion duly made, seconded and carried, the Conference received the message of the President.

**RABBI ROSENAU.**—I believe I am voicing the sentiment of every member of this Conference in saying, that we certainly acted wisely last year in electing Dr. Krauskopf as our president during his absence in Europe. Never has a message been presented to this body, superior to the one which has been read here to-day. Dr.

Krauskopf's message is full of very valuable suggestions, deserving our very careful consideration. In past years it has been customary to appoint but one committee to report on the President's message. In view of the 12 recommendations, which have been made in Dr. Krauskopf's message to-day, I move you, that two committees be appointed by the Chair, the first committee to report on the first six recommendations, and the second committee to report on the last six.

The motion was seconded and carried.

The corresponding secretary, presented this annual report:

#### REPORT OF CORRESPONDING SECRETARY

LOUISVILLE, KY., June 26, 1904.

*To the President and Members of the Central Conference of American Rabbis,  
Louisville, Ky.*

In accordance with established usage, I herewith present to your Honorable Body a report of the work done by me, as your Corresponding Secretary. Much as I appreciate the honor which was conferred upon me, when asked to fill my office, I did not then realize how much time had to be devoted by me in order to perform the duties which the office involves.

I do not desire to anticipate the report of our Recording Secretary, who will speak of the editing of the Year Book, but this much permit me to say, that he and I would not have been compelled to sacrifice so much time in the editing of the same, if the material would have been sent to us upon the first request which we made for it, and if every manuscript had been presented in legible, typewritten form, with Hebrew quotations in the square letters.

Since our meeting in Detroit I have written nearly one thousand letters, being compelled to answer all sorts of questions pertaining to the Conference and its publications. Of these thousand letters, carbon copies have been kept, in order that they may be referred to in case of necessity.

In view of the fact that this year we have, for the first time, asked Congregations to defray the expenses of ministers in attending the Louisville Conference, I feel it my duty to give to you some idea as to the spirit in which our request was received.

On March 22, two communications were issued, one to the Rabbis, the other to Presidents of Congregations; the one to the Rabbis read:

"BALTIMORE, March 22, 1904.

*Dear Colleague:* At the last meeting of the Executive Board of the Central Conference of American Rabbis, it was decided to issue a circular

letter to the Presidents of the Congregations our members serve, with the view of having the Congregations make financial provision for the defrayal of expenses incurred by our members in attending the next meeting to be held at Louisville, and all future meetings of the Conference.

I am instructed to advise you of this action, in order that you may call the attention of your President to the urgent necessity of having the Conference's communication receive the consideration it deserves.

We have taken this step in order to get larger attendances at our meetings, and because we realize that many of our brethren are prevented from being present by their inability to make the financial sacrifice. Trusting you will be able to attend the Louisville convention, for which an elaborate and important program has been prepared, I am, with cordial greetings,

Sincerely yours,

WILLIAM ROSENAU, *Cor. Sec.*"

The one to the Congregations was the following:

"BALTIMORE, March 22, 1904.

*Dear Sir:* The next meeting of the Central Conference of American Rabbis will take place in the City of Louisville, the last week in June and the first week in July. An elaborate and important program has been arranged.

In order to get every member of the Conference to attend, the Executive Board of that body, at its last meeting, held in Baltimore, resolved to send a communication to the Presidents of the Congregations which enjoy the services of our brethren, with the purpose of having every President bring before his Board of Directors the advisability of voting a sufficient sum of money to defray the expenses incurred by the ministers in attending the Conference.

I am therefore instructed to ask you to have your Board decide to pay the expenses of your Rabbi. It is needless to point out to you that not only the Conference would be benefited by the wise counsel of your spiritual guide, but also that your Congregation would benefit by the inspiration which your Rabbi would bring home, in consequence of his participation in the program and the personal meeting of colleagues.

In this connection I am furthermore asked to suggest, that in future the yearly budget of your Congregation provide for an appropriation to be made to your minister in order to enable him to attend every convention of our organization.

Trusting that you will give this communication your earliest and favorable consideration, I am, by order of the Executive Board,

Sincerely yours,

WILLIAM ROSENAU, *Cor. Sec.*"

Not receiving replies a second letter was issued, both to the Rabbis and Presidents, the one to Rabbis reading:

"BALTIMORE, May 9, 1904.

*Dear Colleague:* Some few weeks ago a circular was sent you, informing you that a request has gone out from the Executive Board of the Central Conference of American Rabbis, to the Presidents of the various congregations in which our members officiate, that all the congregations defray the expenses incurred by their ministers in attending the Convention at Louisville, Ky., to begin Sunday, June 26.

I have thus far not heard from the President of your Congregation, and would therefore request you to ask him whether he has received the communication referred to above. With this mail I send him also a second letter, which I trust will bear the desired fruit.

Hoping that you will not fail to attend the coming Conference, as many important questions are to be discussed, I am, with cordial greetings,

Sincerely yours,

WILLIAM ROSENAU, *Cor. Sec.*"

The one to Congregations being the following:

"BALTIMORE, May 9, 1904.

*President of the Congregation.*

*Dear Sir:* About a month ago I sent you a letter, upon instruction from the Executive Board of the Central Conference of American Rabbis, asking you to bring before your Congregation the need of defraying the expenses incurred by your Minister in attending the Conference at Louisville.

I have thus far not heard from you as to the action your Board of Trustees has taken. May I not ask you to give this matter your immediate consideration? The Conference will take place Sunday, June 26, and we are desirous of having as large an attendance as possible at our meetings.

I need hardly repeat what I stated in my previous letter, that your Congregation will enjoy the benefits of the opportunities your Minister will have to participate in the discussions to be carried on at our Convention. Many Congregations have already responded favorably.

Hoping to hear from you at an early date, I am,

Sincerely yours,

WILLIAM ROSENAU, *Cor. Sec.*"

The above correspondence brought the following results: 50 Congregations have thus far signified their willingness to defray the expenses of their Rabbis in attending the Conference. These 50:

Cong. Beth-El, Detroit, Mich.  
The Temple, Cleveland, O.  
B'nai Yeshurun, Cincinnati, O.  
Kahl Montgomery, Montgomery, Ala.  
Temple Emanuel, Kingston, N. Y.  
Rodelph Shalom, Philadelphia, Pa.  
Mt. Sinai, El Paso, Texas.

Keneseth Israel, Philadelphia, Pa.  
Anshe Chesed, Vicksburg, Miss.  
L'shem Shomayim, Wheeling, W. Va.  
Ahaveth Chesed, New York City.  
Washington Hebrew Cong., Washington, D. C.  
Indianapolis Hebrew Cong., Indianapolis, Ind.  
Temple Sinai, New Orleans, La.  
Hebrew Benevolent Cong., Atlanta, Ga.  
Oheb Shalom, Norfolk, Va.  
Sumter Hebrew Congregation, Sumter, S. C.  
Moses Montefiore, Chicago, Ill.  
Emanuel, Springfield, Ill.  
Temple Israel, Harlem, New York.  
North Chicago Hebrew Cong., Chicago, Ill.  
B'nai Yeshurun, Dayton, O.  
Shaare Emeth, St. Louis, Mo.  
Ohavai Shalom, Nashville, Tenn.  
Shaare Shomayim, Mobile, Ala.  
B'nai Abraham, Chicago, Ill.  
Ahawath Achim, Lafayette, Ind.  
Mikvah Israel, Savannah, Ga.  
Isaiah Temple, Chicago, Ill.  
Montefiore Cong., Cairo, Ill.  
Akron Hebrew Cong., Akron, Ohio.  
Mount Zion Hebrew Cong., St. Paul, Minn.  
Anshai Emeth, Peoria, Ill.  
Beth Israel, Macon, Ga.  
Shomer Emunim, Toledo, Ohio.  
Cong. Emanuel, Davenport, Iowa.  
Temple Bethel, Chicago, Ill.  
B'nai B'rith, Wilkes-Barre, Pa.  
Anshe Emeth, Pine Bluff, Ark.  
Beth Israel, Houston, Texas.  
B'nai Israel, Columbus, Ohio.  
Oheb Shalom, Baltimore, Md.  
Anshe Emeth, Chicago, Ill.  
First Hebrew Cong., Oakland, Cal.  
Berith Kodesh, Rochester, N. Y.  
Temple of Israel, Amsterdam, N. Y.  
Baltimore Hebrew Cong., Baltimore, Md.  
Temple Israel, Omaha, Neb.  
Anshe Emeth, Chicago, Ill.  
B'nai Israel, Galveston, Texas.  
B'nai Israel, Natchez, Miss.

46 Congregations reported against the proposition, most of them urging financial inability, others that their ministers could not attend on account of official duties or European trips they expected to take, and still others because of changes that were to take place in their pulpits during the summer. 7 Congregations promised to notify me of action to be taken later. Word as to the conclusion at which these seven arrived at their respective Board meetings, however, never reached me. In order that all Congregations whose Rabbis belong to the Conference may provide for the additional item of defraying their Rabbis' expenses, at future Conferences, I would recommend that as soon as possible after this Convention my successor be requested to send out circular letters to Presidents of Congregations, asking them to bring before their respective Boards the advisability of making the necessary provision for Conference expenses in their yearly budgets.

Since our meeting in Detroit I have issued 68 vouchers, amounting to \$4038.44. I herewith append a list of the vouchers issued by me.

1903.

## REPORT OF VOUCHERS.

July	4.	No. 228.	To Chas. S. Levi, janitor service and printing at Detroit, Mich. ....	\$ 20.00
	15.	229.	Rev. J. Wechsler, stipend July, Aug., Sept. and Oct., 1903 .....	60.00
Oct.	9.	230.	Dr. H. Brody, subvention .....	24.00
	9.	231.	Theodore Poole, stenography .....	6.50
Nov.	3.	232.	Leon Brummer, auditing .....	25.00
	3.	233.	Leland B. Case, stenography, at Detroit convention .....	50.00
	3.	234.	Bradner, Smith & Co., Mdse.....	4.99
	3.	235.	Bradner, Smith & Co., Mdse.....	300.30
	3.	236.	Bradner, Smith & Co., Mdse.....	117.17
	3.	237.	Brock & Rankin, Mdse.....	171.81
	3.	238.	Brock & Rankin, Mdse.....	84.33
	3.	239.	Williams & Co., Mdse. (binding).....	447.50
	3.	240.	Guggenheimer, Weil & Co., stationary.....	10.25
	3.	241.	Wm. Rosenau, expenses to Philadelphia meeting and postage .....	3.10
	3.	242.	Adolf Guttmacher, trip to Philadelphia meeting and incidentals .....	5.15
	30.	243.	Toby Rubovitz, correction of plates and new electros .....	104.00
	30.	244.	Toby Rubovitz, 3000 pamphlets, 5000 Union Prayer Books, Part I.....	300.50
	30.	245.	Toby Rubovitz, 2250 44 pp. and cover pamph'ts .....	33.50
	30.	246.	Isaac S. Moses, commission on remittances, June 22, 25 and Nov. 9.....	221.95

1903.				
Nov.	30.	247.	Guggenheimer, Weil & Co., stationary sent Pres., Treas. and Rec. Secy.....	27.00
	30.	248.	Theo. A. Poole, stenography .....	13.40
Dec.	23.	249.	Henry Metzger, lunch to Executiv Board at Cincinnati meeting .....	16.50
	23.	250.	Funk & Wagnalls Co., three sets of encyclopedias presented as prizes to H. U. C....	186.00
	23.	251.	Isaac S. Moses, commission on remittance Dec. 2, 1903 .....	96.89
	23.	252.	M. Meyer, janitor H. U. C., janitor service..	5.00
	23.	253.	Herman Deutsch, Cincinnati stenographic report of minutes at Cincinnati.....	6.00
	23.	254.	H. S. Lowenthal & Co., New York, fire insurance .....	20.00
	23.	255.	Mrs. Moses Mielziner, pension for Dec., 1903	25.00
	23.	256.	Adolf Guttmacher, trip to Cincinnati meeting and incidentals paid for other members...	46.63
	23.	257.	Adolf Guttmacher, typewriting and postage.	2.57
Dec.	23.	No. 258.	To Wm. Rosenau, postage .....	\$ 1.76
	23.	259.	Wm. Rosenau, trip to Cincinnati meeting...	12.70
	28.	260.	Jos. Krauskopf, exp. Cincinnati Executive meeting .....	8.00
1904.				
Jan.	6.	261.	Rev. J. Wechsler, stipend, Nov., Dec., 1903, and Jan., 1904 .....	45.00
	6.	262.	Guggenheimer, Weil & Co., printing 200 return postals .....	5.50
	7.	263.	Chas. S. Levi, exp., postage, telegrams and printing .....	48.50
Feb.	1.	264.	Jos. Stolz, trip to Cincinnati.....	5.00
	1.	265.	Theo. A. Poole, stenography .....	7.40
	1.	266.	Wm. Rosenau, postage .....	3.64
	1.	267.	Isaac S. Moses, commission on books.....	78.87
	1.	268.	Mrs. Moses Mielziner, pension for Jan., 1904	25.00
	1.	269.	Rev. J. Wechsler, pension for Feb., 1904....	15.00
	28.	270.	Mrs. Moses Mielziner, pension for Feb., 1904	25.00
	28.	271.	Rev. J. Wechsler, pension for March, 1904..	15.00
	28.	272.	Theo. A. Poole, mimeography .....	4.00
	28.	273.	Isaac S. Moses, commission on books.....	103.72
Mar.	28.	274.	Wm. Rosenau, postage .....	6.68
	28.	275.	Helen L. Schack, stenography .....	6.50
	28.	276.	Tobias Schanfarber, expenses at Cincinnati meeting .....	5.00
	28.	277.	H. G. Enelow, expenses at Cincinnati meeting	8.00
	28.	278.	Isaac S. Moses, commission on books, Feb., 1904 .....	47.67

1904.				
Mar. 28.	279.	Mrs. Moses Mielziner, pension for March...	25.00	
	280.	Rev. J. Wechsler, pension for April.....	15.00	
Apr. 29.	281.	Mrs. Moses Mielziner, pension for April....	25.00	
	282.	Rev. J. Wechsler, pension for May.....	15.00	
	283.	The Friedenwald Co., Balto., Md., for printing Year Book .....	718.90	
May 26.	284.	A. Guttmacher, incidentals .....	1.52	
	285.	Jos. Krauskopf, travelling expenses to Balto.	2.25	
	286.	Mrs. Moses Mielziner, pension for May....	25.00	
	287.	Mrs. Moses Mielziner, pension for June....	25.00	
	288.	Rev. J. Wechsler, pension for June.....	15.00	
	289.	Wm. Rosenau, postage and travelling exp...	12.51	
	290.	Wm. Rosenau, postage for June.....	10.00	
	291.	Helen L. Schack, stenography .....	13.95	
June 4.	292.	Friedenwald Co., printing of programmes...	7.10	
	293.	Isaac S. Moses, commission on sales, March and April, 1904 .....	73.80	
	294.	Isaac S. Moses, commission on sales, May, 1904 .....	120.43	
June 19.	295.	Chas. S. Levi, treasurer's incidental expenses	20.00	
Total .....			\$4038.44	

Before closing I desire to express my thanks to the President and members of the Executive Board of the Conference for assistance rendered me in performing the duties of my office, and to the Jewish press for the publicity given to our proceedings.

Respectfully submitted,

WILLIAM ROSENAU,

*Corresponding Secretary.*

This report was referred to the following committee, J. Mielziner, E. Margolis, and A. Messing.

On motion of Rabbi Heller the recommendations in the report of the Corresponding Secretary were referred to committee No. 1, on President's Message.

The Recording Secretary then presented the following report:

#### REPORT OF RECORDING SECRETARY

*To the President and Members of the Central Conference of American Rabbis.*

*Gentlemen:* Since the last Conference the Executive Board met four times, in Detroit, Philadelphia, Cincinnati and Baltimore. The following measures were passed:



In future the Conference is to open with a Divine Service during which the Conference Sermon will be delivered. All secular features, as addresses by mayors and prominent laymen, to be eliminated from the opening meeting. The President's message to be the first business of the first regular business meeting. The message of the President, and the reports of all the officers, to be printed and handed to the members during the sessions in which they come up for consideration. The first, second and third volumes of the Year Book being exhausted they were ordered to be reprinted; also an index volume of the Year Books published is to be prepared for publication.

The Publication Committee was empowered to publish any part of the Union Prayer Book for the Field Secretary.

Sixteen members were elected.

After careful consideration it was unanimously decided to meet in Louisville instead of San Francisco.

Several parties who had been publishing parts of the Union Prayer Book, without giving due credit to the U. P. B., were notified that they were infringing upon the copyright of the Conference.

The Year Book is to be copyrighted in future, all papers read before Conference are to become the property of Conference as soon as read before that body.

The agent was instructed to furnish 150 copies of Sabbath Service gratis to the Jewish Training School of Chicago. Upon the request of the Rabbis of Syracuse, N. Y., and Columbus, O., 25 copies of Vol. I and II of U. P. B. were furnished gratis to penal institutions.

Congregations whose Rabbis are members of this Conference were requested to send their Rabbis to the annual Conferences at their expense.

As one of the editors of the last Year Book, I desire to make the following suggestions which, if adopted, will greatly facilitate the work of the editors and make possible the appearance of the Year Book before January 1st:

1. All matter to be published should be typewritten.
2. All Hebrew quotations should be in the square writing.
3. All MSS. should be handed to Recording Secretary when read at the meeting; no changes should be allowed in MSS. after having been read.
4. The discussions shall, whenever necessary, be edited according to the judgment of the editors of the Year Book, and returned to the editors within 30 days after the receipt of copy.
5. Postal cards sent out by the editors should be answered at once.
6. Any suggestions to be offered as to the issuing of the Year Book should be addressed to the Recording Secretary.

I am, gentlemen,

Yours fraternally,

A. GUTTMACHER,

*Recording Secretary.*

On motion of Rabbi Heller, the report was received, and the suggestions embodied in it referred to committee No. 2 on President's message.

Treasurer Charles S. Levi then presented his report, as follows:

### TREASURER'S ANNUAL REPORT.

JULY 1, 1903, TO JULY 1, 1904.

LOUISVILLE, KY., June 27, 1904.

*To the President Officers and Members of the Central Conference of American Rabbis.*

GENTLEMEN: According to requirement, I submit to your honorable body the annual report of your Treasurer for the year ending July 1, 1904, and take great pleasure in inviting your earnest consideration of the healthy state of the finances of the Conference. Our income from all sources, dues, investments and sale of books was \$6288.61; our expenditures for all purposes, for commissions, general expenses, printing Year Book, new edition of Prayer Book, stipends and other donations were \$4094.18, thus adding to our resources \$2194.43, and raising the total funds to \$13,021.00, which makes us the wealthiest organization of rabbis since the establishment of Rabbinical Conferences in Europe and America. Our investments are \$9500.00 at six per cent, \$2500.00 bearing three per cent, and a balance of \$1021.00. Our interest from investments was \$665.00, the largest amount since the Conference was founded. Cash from sales of the Union Prayer Book amounted to \$4953.61, out of which \$743.95 were paid for commissions and \$1605.59 for a new edition, showing an increase of income over expenses, of \$2604.07, which was placed in equal sums to the credit of the General and Indigent Funds. Receipts from dues were \$670.00. The Indigent Ministers' Fund is now \$9042.53; the General Fund, \$3978.47. These funds together represent the available cash assets of the Conference, which now amount to \$13,021.00.

These funds I was instructed to invest in bonds or mortgages, after consulting with expert investors. But owing to the uncertain and at times panicky condition of the money market, I was advised not to invest in any bonds for the present. I have been promised a very good mortgage which can be secured in September. The loan will be \$5000.00.

All our debts are paid and we have outstanding dues amounting to \$555.00. Due bills were sent out four times since last July, yet 74 members owe from \$5.00 to \$20.00.

I now present in detail a tabulated statement of all transactions during the year ending July 1, 1904.

#### MEMBERS AND DUES

July 1, 1903, Total Membership.....		161
Honorary Members.....	3	
Resigned during year.....	1	
Expelled during year.....	1	
Elected during year.....		17
Suspended for arrears.....	6	

# CENTRAL CONFERENCE OF AMERICAN RABBIS 49

July 1, 1904, Total number of Members.....	170
Dues remitted to 1903.....	4
Exempt from dues.....	4
July 1, 1904, Paying Members enrolled.....	163
Dues of 112 members.....	\$655.00
Dues of 3 applicants.....	15.00
Dues of 74 Members unpaid.....	555.00
Members in good standing, but owing \$5.00.....	48
Members clear on the books.....	89
Members liable to suspension for arrears.....	26
One hundred and thirty-seven members are in good standing.	

## RECEIPTS AND EXPENDITURES

### RECEIPTS

Dues July 1, 1903-1904.....	\$670.00
Six per cent interest May, 1903-July, 1904, on \$9,500.00.	665.00
	<hr/>
	\$1,335.00

### *From Publication Committee; Sales of Union Prayer Book.*

1903, June 24.....	\$544.32	
July 1.....	210.12	
Nov. 12.....	725.28	
Dec. 7.....	643.40	
1904, Jan. 26.....	525.80	
Feb. 19.....	691.50	
Mar. 28.....	317.83	
May 14.....	492.46	
May 17.....	802.90	4,953.61
	<hr/>	\$6,288.61

### EXPENDITURES

### *Commissions to I. S. Moses, Agent.*

1903, June 24.....	\$1.00	
Dec. 3.....	221.95	
Dec. 29.....	96.51	
1904, Feb. 19.....	78.87	
Mar. 4.....	103.72	
April 7.....	47.67	
June 8.....	73.80	
June 19.....	120.43	743.95
	<hr/>	

*New Edition of Union Prayer Book*

1903,	Nov. 9, Leon Brummer, auditing.....	\$25.00
	Nov. 9, Bradner, Smith & Co., merchandise.....	4.99
	Nov. 9, Bradner, Smith & Co., 65 reams.....	300.30
	Nov. 9, Bradner, Smith & Co., 25¾ reams.....	113.66
	Nov. 9, Brock & Rankin, binding.....	171.81
	Nov. 9, Brock & Rankin, binding.....	84.33
	Nov. 9, Williams & Co., binding.....	447.50
	Dec. 3, Toby Rubowitz, plates.....	104.00
	Dec. 3, Toby Rubowitz, printing.....	300.50
	Dec. 3, Toby Rubowitz, printing.....	33.50
	Dec. 29, H. S. Lowenthal & Co., insurance.....	20.00

1,605.59

## GENERAL EXPENSES

1903,	June 24, R. Grossman, expenses.....	\$10.00
	Aug. 13, Miss E. De Leuw, typewriting.....	37.30
	Aug. 13, J. Silverman, expenses.....	29.25
	Aug. 13, Schwebke & Knerr, circulars.....	12.25
	Oct. 15, Theo. A. Poole, typewriting.....	6.50
	Oct. 19, Dr. H. Brody, subvention.....	23.80
	Nov. 9, L. B. Case, Conference stenographer....	50.00
	Nov. 9, Guggenheimer, Weil & Co., stationery...	10.25
	Nov. 9, Wm. Rosenau, expenses.....	3.10
	Nov. 9, A. Guttmacher, expenses .....	5.15
	Dec. 3, Guggenheimer, Weil & Co., stationery..	27.00
	Dec. 3, Theo. A. Poole, typewriting letters.....	13.40
	Dec. 29, Henry Metzger, Executive Board lunch	16.50
	Dec. 29, Funk & Wagnalls Co., 3 sets encyclo-	
	pedias .....	186.00
	Dec. 29, J. Meyer, janitor's service.....	5.00
	Dec. 29, H. Deutsch, stenography and messages.	6.00
	Dec. 29, A. Guttmacher, railroad expenses for	
	self and Krauskopf.....	46.63
	Dec. 29, A. Guttmacher, freight and typewriting	2.57
	Dec. 29, Wm. Rosenau, postage.....	1.76
	Dec. 29, Wm. Rosenau, railroad expenses.....	12.70
1904,	Jan. 5, Jos. Krauskopf, railroad expenses .....	8.00
	Jan. 12, Guggenheimer, Weil & Co., printing....	5.50
	Jan. 12, Chas. S. Levi, moneys paid and expenses	48.50
	Feb. 19, Jos. Stolz, railroad expenses.....	5.00
	Feb. 19, Theo. A. Poole, stenographic work....	7.40
	Feb. 19, Wm. Rosenau, postage.....	3.64
	Mar. 4, Theo. A. Poole, mimeographing.....	4.00
	Apr. 7, Wm. Rosenau, postage.....	6.68

Apr. 7, Helen L. Schack, clerical work.....	6.50	
Apr. 7, Tobias Shanfarber, railroad expenses....	5.00	
Apr. 7, H. G. Enelow, railroad expenses.....	8.00	
May 10, The Friedenwald Co., printing Year Books .....	718.93	
June 8, A. Guttmacher, expenses.....	1.52	
June 8, Jos. Krauskopf, railroad expenses.....	2.25	
June 8, Wm. Rosenau, expenses.....	12.51	
June 8, Wm. Rosenau, postage.....	10.00	
June 8, Helen L. Schack, stenography.....	13.95	
June 8, Friedenwald Co., printing.....	7.10	
June 21, Chas. S. Levi, expenses.....	20.00	\$1,389.64

*Certificate of Deposit*

1904, June 22, Commercial German National Bank....	\$2,500.00	2,500.00
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*Ministers' Allowance*

June 1, 1903-June 1, 1904.....	\$355.00	\$355.00
Total disbursements.....		\$4,094.18

## SUMMARY

July 1, 1903, Total funds.....	\$10,826.57
July 1, 1903-July 1, 1904, Total receipts.....	6,288.61
July 1, 1903-July 1, 1904, Total expenses.....	4,094.18
July 1, 1904, Increase of funds.....	2,194.43
July 1, 1904, Total funds in Treasury.....	13,021.00

## GENERAL FUND

To this fund is transferred one-half of members' dues, one-half of net profits of books and one-half of interests received.

## RECEIPTS

July 1, 1903, Amount of fund.....		\$3,398.58
July 1, 1904, Members' dues.....	\$335.00	
July 1, 1904, Interest .....	332.50	
July 1, 1904, Profits from books.....	1,302.03	1,969.53

## EXPENSES

July 1, 1904, General expenses.....	\$1,396.74	1,389.64
July 1, 1904, Balance in fund.....		3,978.47

## INDIGENT MINISTERS' FUND

To this account is transferred one-half of dues, of interest and of net profits. Only stipends or pensions are paid out of this fund.

July 1, 1903, Amount of fund.....		\$7,427.99
July 1, 1904, Dues of members.....	\$335.00	
July 1, 1904, Interest .....	332.50	
July 1, 1904, Profits from books.....	1,302.04	1,969.54

## EXPENSES

June 1, 1903-June 1, 1904, Ministers' allowances.....	\$355.00	
July 1, 1904, Balance in fund.....		9,042.53
Total of General and Ministers' Funds...		13,021.00

## INVESTMENT OF FUNDS

July 1, 1904, Bills receivable at 6 per cent.....	\$9,500.00
June 22, 1904, Certificate of deposit at 3 per cent.....	2,500.00
July 1, 1904, Com. Germ. Nat. Bank.....	1,021.00

July 1, 1904, Total funds.....	\$13,021.00
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I submit in connection with this annual report all books, vouchers, receipts and papers held in trust, also the statement of Mr. W. B. Woolner, an expert accountant.

Trusting you will receive this report with as much pleasure as I present it, and thanking you most heartily for the position of trust and honor to which you have elected me during the past four years, I remain, with sincere congratulations upon the financial prosperity of our Conference,

Most respectfully yours,

CHARLES S. LEVI,  
Treasurer.

The foregoing report was referred to the following committee: M. Newfield, D. Marx, and S. Koch.

The report of the Committee on Union Hymnal was presented:

## REPORT OF UNION HYMNAL COMMITTEE

*To the President and Members of the Central Conference of American Rabbis.*

*Gentlemen:* During the past year the entire stock of Union Hymnals has been sold and all moneys for the same have been collected except twenty-five dollars, which are still outstanding. There are nearly six hundred dollars to be handed over to the Conference, besides the plates of the Hymnal, which are of considerable value. All debts have been paid and all liabilities satisfied. This is surely good proof of the growing popularity of the Hymnal, which has already aided materially in the uniformity of the song service

# EXPERT AUDITOR'S REPORT ON BOOKS OF TREASURER.

July 1, 1903-July 1, 1904.	Disbursements.	Receipts.	Indigent Ministers Fund.	General Funds.	Indigent Ministers Fund.	General Fund.	Total Funds.
Dues.....	.....	\$670.00	.....	.....	.....	.....	.....
Interest.....	.....	665.00	.....	\$335.00	.....	.....	.....
Book Account.....	\$2,349.54	4,953.61	.....	332.50	.....	.....	.....
Indigent Minis. Expense.	355.00	.....	.....	1,302.04	.....	.....	.....
General Expense.....	1,389.64	.....	\$855.00	.....	.....	.....	.....
Profit.....	.....	.....	\$1,389.64	.....	.....	.....	.....
Minis. Fund, July 1, 1903.	.....	.....	.....	579.89	\$1,614.54	\$579.89	.....
" " " 1904.	.....	.....	.....	.....	7,427.99	.....	.....
General Fund " " 1903.	.....	.....	.....	.....	\$9,042.53	.....	.....
" " " 1904.	.....	.....	.....	.....	.....	3,398.58	.....
Ministers Fund.....	.....	.....	.....	.....	.....	\$8,978.47	.....
General Fund.....	.....	.....	.....	.....	.....	.....	\$9,042.53
Com. German Natl. Bk.....	.....	.....	.....	.....	.....	.....	3,978.47
Bills Receivable.....	.....	.....	.....	.....	.....	.....	.....
	\$6,288.61	\$6,288.61	\$1,969.54	\$1,969.53	\$9,042.53	\$8,978.47	\$13,021.00
				\$1,969.54		\$3,978.47	\$13,021.00





of the American synagogue. In this connection the Committee would call attention to the desirability of more uniformity also in the music to the Hebrew responses. The music to these responses as contained in the appendix to the hymn book is simple and tuneful; experience has shown that it appeals to the people and is easily acquired and retained. The Conference should urge a more general use and adoption of the same among all congregations. This would enable an Israelite happening to visit any temple other than his own to join in the singing of Sh'ma, boruch adonoy, mi chomoch, kodosh, etc. In former times this was the case, and there is no reason why it should not so be now. Every denomination has some permanent tunes which link its devotees closer together. This suggestion is made at the request of the Society of American Cantors and is heartily concurred in by your Committee.

Respectfully,

BALTIMORE, June 15, 1904.

ALOIS KAISER.

### UNION HYMNAL ACCOUNT.

From June 23, 1903, to June 15, 1904.

1903.		SALES.	NUMBER OF COPIES	PAID	OUT- STANDING
Sept.	9.	Miss Carrie Whitelock, Asheville, N. C....	1	\$ .50	....
	14.	Rev. Dr. Wolfenstein, Cleveland, Ohio....	50	20.00	....
	17.	Temple Emanuel, San Francisco, Cal....	100	35.00	....
	20.	Hebrew Congregation, Balto., Md. ....	50	20.00	....
	23.	Rabbi A. Simon, Omaha, Neb. ....	12	6.00	....
	26.	Bloch Pub. Co., New York, ½ off.....	100	33.34	....
Oct.	2.	H. Manilow, Los Angeles, Cal.....	12	6.00	....
	4.	Oheb Shalom Congregation, Balto., Md...	100	35.00	....
	6.	Rev. Dr. R. Grossman, New York.....	50	20.00	....
	7.	Rabbi M. J. Gries, Cleveland, Ohio.....	497	173.95	....
	13.	Rabbi A. Simon, Omaha, Neb.....	24	....	\$12.00
	26.	Mr. A. Haas & Son, St. Louis, Mo.....	100	20.00	....
Nov.	5.	Rabbi S. Kleinfeld, New Haven, Conn....	56	10.00	13.00
	2.	Mr. I. Gelbtrunk, New York.....	50	20.00	....
	23.	Rev. Dr. Leon Harrison, St. Louis, Mo....	36	18.00	....
	24.	Rev. Dr. A. J. Messing, Chicago, Ill., upon advice of Dr. Stolz.....	25	8.75	....
Dec.	11.	Mr. Isidor Gelbtrunk, New York, at \$0.40..	25	10.00	....
	15.	Temple Emanuel, San Francisco, Cal.....	200	70.00	....
1904.					
Jan.	5.	Bloch Pub. Co., New York, ½ off.....	60	20.00	....
	20.	Mr. Max Friedlander, Hazelton, Pa.....	2	1.16	....
	26.	Rev. Dr. Grossman, New York, at \$0.40..	12	4.80	....
	27.	Bloch Pub. Co., New York, ½ off.....	50	16.67	....
June	6.	S. Schaprowich, Hazelton, Pa.....	1	.50	....
			1613	\$564.67	\$25.00

## UNION HYMNAL ACCOUNT.

From June 23, 1903 to June 15, 1904

## RECEIPTS.

To Balance June 23, 1903.....	\$69.32
" Receipts from sales .....	564.67
	<hr/>
	\$633.99

## DISBURSEMENTS.

By Wm. C. Popper & Co., for packing, etc....	\$21.92
" " Stamping 497 copies for Rabbi M. J. Gries, Cleveland, Ohio.....	18.65
" Postage .....	2.27
" Wm. C. Popper and Co., for packing and shipping, 1903-1904 .....	27.89
	<hr/>
	\$70.73
Balance, June 15, 1904.....	563.26
	<hr/>
	\$633.99

## SUMMARY.

Stock on hand June 23, 1903.....	1638 copies.
Sold up to June 6, 1904.....	1613 "
Gratis to prison at Auburn, N. Y., by request of Rev. Dr. Jos. Silverman..	25 "
	<hr/>
Total .....	1638 "

## ASSETS.

Cash on hand .....	\$563.26
Outstanding .....	25.00
Outstanding old account .....	20.00
218 plates at \$2.25.....	562.80
	<hr/>
Total .....	\$1171.06

Respectfully,

ALOIS KAISER.

BALTIMORE, June 15, 1904.

On motion of Rabbi Philipson, the report was referred to the following committee, I. Lewinthal, M. Messing, and I. Rypins.

The Committee on Membership Cards, reported as follows:

*To the Central Conference of American Rabbis, Louisville, Ky.*

Your Committee on Congregational Membership Cards beg leave to report:

#### MEMBERSHIP CARDS

Your Committee deem it both wise and practical that the Conference should further the spirit of fellowship and establish a more genuine co-operation between our Jewish Congregations and our religious schools. It is the thought of the Committee that membership in any regularly organized Jewish Congregation should be recognized by all others whenever occasion may demand. Many of our members are regularly absent from their home cities; others, by reason of necessity, are temporarily present in other communities. These members of Jewish Congregations should find cordial welcome in the communities of which they are temporarily a part. In some congregations, it is the practice to make a special charge for the privilege of worship on the great Holy Days. Whatever of justice there be in this practice, surely no payment should be asked from persons who are members in their home city. Then, also, some congregations, especially during the Holy Day season, do not welcome the stranger and the non-member too cordially. It is the conviction of the Committee that members of congregations should receive, in a strange community, the same cordial welcome and courteous consideration which they would naturally receive in their own home congregation.

The churches have established letters of transfer, cards of dismission and cards of membership; in one denomination it is made compulsory by the law of the church to give a certificate to a member in good standing.

It has been urged that the use of membership cards, as suggested, would become an abuse, and that individuals, especially in the larger Jewish centers, would, by a misuse of the membership card, ask for themselves the privilege of worship in important temples, without paying their just burdens anywhere. It is the opinion of the Committee that the exact opposite would prove itself true. Individuals who do not bear their just burden in their home communities, and who, when away from home, ask recognition, representing themselves as members of influential congregations, could and would, with perfect justice, be asked to produce their membership card.

#### CARDS OF WITHDRAWAL

It is the practice in all churches to issue cards of withdrawal to members and families who remove from one city to another. While membership in the church is of different character from membership in the temple, we

believe that a card of withdrawal would have its value with us also. It would make the temple (rather than other agencies less worthy) the means of introduction to the new Jewish community. It would make affiliation with a Jewish congregation one of the natural and first duties for the newcomer, and especially it would give assurance of a proper welcome to individuals and families of good character and good repute in their former home city.

#### SABBATH SCHOOL TRANSFER CARD

Sabbath School children, passing from one city to another, very often are put in lower grades, because our superintendents have no means of knowing or fail to recognize the work done elsewhere. It is important that our Sabbath School children should continue in their studies without unnecessary interruption or discouragement. A transfer card, duly authorized and signed by superintendent or rabbi, will receive proper recognition everywhere.

*Be it therefore resolved*, That the Conference, through its Executive Committee, prepare and furnish to Rabbis and Congregations, Membership Cards, Cards of Withdrawal, and Sabbath School Transfer Cards, and that the spirit of the Membership Card shall be as follows:

This is to certify that the bearer .....  
is a member in good and regular standing, of the....  
in ....., and as such is commended to  
fellowship in any Temple in which he may desire to  
worship, and to the courteous and kind offices of all  
men and women in Israel.

.....  
Rabbi of .....

City .....

Date .....

*This card is valid for one year from above date.  
Please report back the names of persons whom you  
have welcomed to fellowship.*

*Be it further resolved*, That this action of the Conference be made public through our Jewish press, so that it may be generally known and understood, and that the officers and rabbis of congregations be duly notified.

MOSES J. GRIES,  
Chairman of Committee.

A. GUTTMACHER,

A. SIMON.

The report was received and referred to the Committee on Resolutions.

Telegrams and letters of greeting and regret were read from the following: Jacob Voorsanger, Harry Weiss, A. Guttman, Simon Wolf, M. J. Gries, George Solomon and Henry Berkowitz, H. Mayer, L. Wintner, M. Landsberg, I. Singer, R. Grossmann, E. N. Calisch, I. H. Bauer, J. Wechsler.

The Publication Committee made the following report.

#### REPORT OF THE PUBLICATION COMMITTEE

LOUISVILLE, June 27, 1904.

*To the President and Members of the Central Conference of American Rabbis:*

The Publication Committee, entrusted with the printing and handling of the Publications of the C. C. A. R., exclusive of the Year Book, Hymnal and Pamphlets, begs leave to report as follows for the *eleven* months, from June 26, 1903, to June 1, 1904, last year's report covering a period of *fourteen* months:

By order of the last Conference and by the authority of the Executive Committee, we published an eighth edition of 5000 copies of Vol. I, binding 2000 copies in cloth and 100 in extra morocco. We also bound 498 copies of Vol. II in leather.

The total cost amounted to \$1560.59, viz.:

Paper .....	\$418.95
Printing and correcting plate .....	438.
Binding .....	703.64

Since our Detroit meeting, the following eight congregations adopted the Prayer-book: Tuscaloosa, Ala.; Lexington, Ky.; Charlottesville, Va.; Talladega, Ala.; Logansport, Ind.; Joplin, Mo.; St. Francisville, La.; Johnstown, Pa. These are all newly organized congregations; and the fact that we now have in reality a *Union* Prayer Book simplifies and stimulates the founding of new congregations and also prevents much of the factional disharmony and unbecoming congregational strife and wrangling of former days.

According to the instructions of the last Conference, we published a handy paper-covered edition of the Sabbath and week-day service designed for the especial use of the Director of Circuit-work of the Union of American Hebrew Congregations in such small communities where, as yet, no Jewish congregations have existed; and these booklets have proven of valuable assistance to our colleague, Rabbi Zepin, in the remarkable success he has achieved in the organization of new congregations.

By order of the last Conference, upon the requisition of Jewish prison-chaplains and with the approval of the Executive Committee, we also sent

the necessary number of prayer books, free of charge, to the State prisons at Auburn, N. Y., and Columbus, O.

During the past eleven months, 4812 volumes were disposed of, 1620 volumes less than during the fourteen months covered by the preceding report, viz.:

Volume I—Cloth .....	1424	
Leather .....	381	
Morocco .....	93	
Extra Morocco .....	99	
Unbound .....	310	
	—	2307
Volume II—Cloth .....	1367	
Leather .....	319	
Morocco .....	33	
Extra Morocco .....	53	
Unbound .....	157	
	—	1929
Sabbath Service .....		576
		—
Total.....		4812

We also disposed of 97 copies of the Mourner's Service.

The total value of the sales amounted to \$3959.65, which was \$1223.02 less than was reported to the last Conference.

In the ten years which have now elapsed since the first publication of the Union Prayer Book, our Ritual has been adopted by 183 congregations and 62,224 volumes have been put into circulation. This is an important and suggestive fact in the history of American Judaism and is worthy of more extended comment than would be appropriate in a business report.

The cash receipts amounted to \$4199.17, a decrease of only \$115.69.

Our outstanding accounts amount to \$1263.43, a welcome decrease of \$332.97.

The inventory shows the following stock on hand:

Volume I—Cloth .....	1988
Leather .....	377
Morocco .....	17
Extra Morocco .....	1
Unbound .....	2774
Volume II—Cloth .....	485
Leather .....	377
Morocco .....	562
Extra Morocco .....	58
Unbound .....	664

Sabbath Service .....	522
Mourner's Service, bound .....	903
Mourner's Service, unbound .....	2000
Sermon books, bound .....	99
Sermon books, unbound .....	935

Total value, less 20 per cent discount and 15 per cent commission, \$6225.61, which exceeds the value of our stock, last year, by \$485.02.

The following is a condensed statement of our financial status:

## RECEIPTS.

June 26, 1903, to June 1, 1904.....\$4328.35

## DISBURSEMENTS.

To Treasurer .....

To Freight .....

\$4255.98

72.37

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\$4328.35

## ASSETS.

Stock on hand.....\$6225.61

Cash on hand.....56.81

Accounts receivable.....1263.43

Plates.....1150.00

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\$8695.85

## LIABILITIES.

To I. S. Moses, for freight.....\$60.01

Total Assets.....\$8635.84

The Committee begs leave to recommend to the Conference:

(1) The publication of a ninth edition of 6000 copies of Vol. II and 3000 copies of the Sabbath Service, the same to be bound at the discretion of the Publication Committee.

(2) A further free distribution of prayer books for the use of Jewish convicts in such prisons where no Jewish chaplains are regularly appointed, the same to be sent upon the requisition of a responsible person and with the approval of the Executive Committee.

(3) A free distribution of our pamphlet-edition for the use of Jewish missions upon the requisition of a member of the Conference and with the approval of the Executive Committee.

(4) According to the established custom of the Conference, the appointment by the incoming Executive Committee of a Secretary to the Publication Committee who shall serve for one year at a compensation of 15 per cent commission.





Cash in hands of Secretary.....	\$834.71
Accounts receivable .....	1263.43
Publications, at selling price less 15 per cent.....	6225.61

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\$8323.75

In the foregoing, the value of book plates has not been included.

Herewith is a schedule of

INVENTORY MAY 31, 1903.

Cloth	Vol. 1	1988 @	80 cents.....	\$1,590.40
"	" 2	485 @	80 " .....	388.00
Leather	" 1	377 @	\$1.20 .....	452.40
"	" 2	377 @	1.20 .....	452.40
Morocco	" 1	17 @	1.60 .....	27.20
"	" 2	562 @	1.60 .....	899.20
Ex. Morocco	1	1 @	2.00 .....	2.00
"	" 2	58 @	2.00 .....	116.00
Bound Sermons		99 @	85 cents.....	84.15
Sabbath Service		522 @	25 " .....	130.50
Unbound Sermons		935 @	50 " .....	467.50
Mourner's Service		903 @	25 " .....	225.75
"	"	2000 @	17 " .....	340.00
Unbound Pr. Bks. Vol. 1	2774 @	62½ "	.....	1,733.75
" " " " 2	664 @	62½ "	.....	415.00
				<hr/>
				\$7,324.25
				Less 15%
				1,098.64
				<hr/>
				\$6,225.61

MONTHLY SALES.

1903	July	.....	\$181.00
	August	.....	326.40
	September	.....	1662.35
	October	.....	190.25
	November	.....	143.65
	December	.....	311.90
1904	January	.....	145.70
	February	.....	180.40
	March	.....	274.40
	April	.....	203.60
	May	.....	340.00
			<hr/>
			\$3959.65

## STOCK ACCOUNT, JUNE 1, 1904.

	Cloth.		Leather.		Morocco.			Ex Morocco.		Sabbath Service.	Bound Sermons.	Unbound Sermons.	Mourner's Service.	Unbound Books.	
	Vol. 1.	Vol. 2.	Vol. 1.	Vol. 2.	Vol. 1.	Vol. 2.	Vol. 2.	Vol. 1.	Vol. 2.					Vol. 1.	Vol. 2.
On hand June 26, 1903....	1404	1848	758	196	110	592	105	....	....	1000	99	935	....	184	1319
Additional .....	2000	....	....	498	....	....	....	100	....	....	....	....	3000	5000	....
Returned. ....	8	4	....	2	....	3	6	....	....	98	....	....	....	....	....
	3412	1852	758	696	110	595	111	100	....	1098	99	935	3000	5184	1319
													{	Sold 310	157
Sold and given away. ....	1424	1367	381	319	93	33	53	99	....	576	....	....		Bound 2110	498
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On hand .....	1988	485	377	377	17	562	58	1	....	522	99	935	2903	2774	664

Your Accountant begs to state that this report has been made up to May 31, at which time the balance in hands of your

Secretary was .....	\$834.71	
Received check from Leo Brunner (paid twice in error).....	25.00	\$859.71

Since then, there has been paid out by your Secretary the following:

Transmitted to C. S. Levi, Treasurer.....	\$802.90	
Freight for 1903-1904 as per vouchers on file.....	60.01	\$862.91

showing the sum of \$3.20 due to your Secretary, same being in excess of amount received and accounted for by him to your honorable body.

In mentioning the return of check by Leo Brunner, the following explanation will suffice: The sum of \$25.00 was originally paid by your Secretary to Mr. Brunner, and bill for services rendered was transmitted to the Treasurer, was also paid by him. Mr. Brunner, thus having been paid twice for the same services, returned the second payment to your Secretary. Thus the entries are explained, trust to your satisfaction.

Respectfully yours,

ABE. M. BETTMAN, *Accountant.*

The above report was received and referred to the following Auditing Committee, M. Harris, F. Cohn and David Klein.

The recommendations and suggestions in the report of the Publication Committee were referred to committee No. 2, on President's message.

Rabbi Sale offered a resolution, that the Conference, out of its funds, establish one or two scholarships annually for the Hebrew Union College at Cincinnati, which was referred to Committee on Resolutions.

The Conference adjourned until 2.30 P. M.

#### MONDAY AFTERNOON.

First Vice-President Rabbi Stolz announced that the two committees on President's message, the following names:

Committee No. 1; Rabbis D. Philipson, B. Felsenthal, S. Sale, M. Margolis, M. Heller, M. Harris, and T. Schanfarber.

Committee No. 2; Rabbis W. Rosenau, Charles Levi, A. Guttmacher, G. Zepin, M. Samfield and M. Friedlander.

The Conference then listened to a paper on "Reform Judaism And The Recent Jewish Immigrant," by Rabbi Abram Hirschberg. (Vide Appendix).

On motion of Rabbi C. Levi, discussion on the foregoing paper was limited to 30 minutes, and each speaker to five minutes.

#### DISCUSSION ON REFORM JUDAISM AND THE RECENT JEWISH IMMIGRANT.

RABBI HELLER.—The principal reason why I presume to lead this important discussion is because I purpose not to consume all of my five minutes, but will make my remarks as pointed and brief as possible. I ought to say at first, although it takes away from what time I have to discuss the point, that the paper has my utmost admiration, both for its contents and its form, and that it is a perfect delight to listen to a paper which has been prepared so carefully, with so much enthusiasm, and with such an eager desire to arrive at the truth. I differ radically with some of the propositions, yet I can recognize the skill which the paper exhibits. I wish to say, however, that there are principally two points on which I should like to argue against this forceful paper. The one point that was brought out incidentally was the recommendation, that, if the older people refused to allow the young to come under our influence, under the influence of Reform Judaism, then we should bring these young people under our influence against the advice of their parents. I am very glad, that the point was made as sharply as it was made, because, what I wish to say is this, that if there is one pivotal point about the whole ghetto problem as it appears to me, it is the necessity of never severing the link, not only the moral, but also the social, which obtains between the parent and child. If there is one thing over which we ought to stand as guardians, provided these people are to be uplifted, it is, that we should as far as possible, maintain and retain intact the link of reverence, of respect, and of obedience, which must in any civilized community bind the child to the parent.

I must, in order to be true to my promise pass over the second point, which also I am very glad to have seen brought out as clearly and as pointedly as it has. I think we could make no greater mistake as Reform Jews, and create no worse misunderstanding so far as an appreciation of our individuality is concerned, than to bring repeated charges against orthodoxy. We slander our ancestors and misunderstand our Torah, when we do this.

RABBI HARRIS.—Mr. Chairman, please consider the endorsements uttered by Dr. Heller of the paper to be uttered by me, and let me save that minute. A good many of the speakers of last night and some of to-day, have talked about the problems of Judaism. One gentleman rather disgusted, thinks that we over-work the question of problems. There is really only one problem just now, and that is the immigration question. I come from New York, a city which I knew always to have more Jews in it than any other city in the World, but which I learned recently is the city having more Jews in it than any city in the world ever had before. Of course, we in New York feel the problem very intensely. We feel it so much, that we do not talk about it as much as we find it talked about farther away from New York. I would rather dissent from the speaker as to the proportion of preventative and educational work as against the larger proportion of, purely material help. The amount of preventative work and educational work done for the immigrant in New York, is very, very great. In fact I do not know but what the larger part of the best thought of the people is being given to that side of the question. The settlement has been mentioned two or three times by the speaker. It is doing excellent work among all the submerged classes in the American city, Jewish and otherwise. The settlement worker is the man who does not study his question from a distance. He does not live up town and come down town—to help his down town brother; he lives down town and he is of that down town community. He lives the life of the man he wants to help, and the humiliation is that very few of the settlement workers are Jews. They are nearly all, I wont say Christians, but non-Jews. I want to say in reference to a remark of Dr. Heller, that far from attempting to separate the parents from the children, we are trying,

in the words of the last prophet, "To unite the fathers to the children and the children to the fathers," because we find that one of the tragedies of the ghetto is, that the children are drifting away from the parents dreadfully far. The parents speak Yiddish. The children go to the public school. They soon learn to speak English. They soon unlearn to speak Yiddish. In the public school they learn a new language. They drift away from the parent. They learn American talk. And they no longer understand the parents' thought and the parents' language. We are trying all we can to bring them closer together. We don't say, as the speaker of the afternoon did, "you can only be saved by Reform Judaism." We don't try to reform the Jews down there; we don't try to reform the ghetto. We have in many instances tried to awaken a new appreciation of what is called conservative Judaism among many of the younger children, who have failed to appreciate it. One last word. It is this. The best way to help in the very question brought before us in this paper is not so much to decide to do this, and that, but to study the question, and study it, again and again. It is a whole nest of problems, and perhaps, when we begin to understand our brother, who by the way is not an oriental, (he has been away from the Orient for 15 centuries and has become a European), we will learn how to help him.

RABBI I. S. MOSES.—Mr. President, I wish to illustrate the argument which I would like to bring out by a little experience. I was asked to officiate at a marriage down town. From the tone that spoke to me through the telephone, I could not make out who engaged me. When I came to the hall I could not find out amongst whom I was, whether the people were Bohemians, or northern New Yorkers. The young man, who met me was a fine American gentleman, in the regulation dress suit of the fashion of the day. The younger men and ladies who walked up and down the hall were refined in manner. The children were not boisterous. So I asked myself, what kind of countrymen are these? They are perhaps Portuguese. When it came to filling out the certificate, and I asked, "born where?" the bridegroom said, "Russia." When I asked the bride, "born where," she said "Russia." I said, "From

your language, from your pronunciation of English, I must judge you came here young." "Oh, no, we came here in our youth." I found out the young lady was a worker in the University settlement; that the groom was a lawyer; that most of the company were professional men, lawyers, physicians, dentists, journalists, artists of all kinds. I was not insulted by any gaudy vulgarity. Everything was done in a proper and decorous way. When it came to the performance of the ceremony the groom asked me to cover my head and use as much of the old ritual as possible. He did not even go so far as many of our countrymen to say, "please don't talk religion to me," or "make it as short as possible;" but he said, "in deference to my parents, to the older people, make it as conservative as is consistent with your convictions." When we sat down to the banquet, the older ones were at one side and the younger ones were at the other side. I asked the young people how is it with your religious relations with the parents. They said, "we let them alone, and they leave us alone." And these people we come to save! To these people we come to preach Reform Judaism. Why could not we rather go to the boulevard Jews and preach Reform Judaism among them? We have no message to bring to these, neither to the young nor to the old, as was well said by brother Heller. If my father of sainted memory were here, would I say, your Judaism was of a lower grade, and I must come and uplift you and save you?

RABBI ROSENAU.—Dr. Moses has told an experience, and I will presume to give an experience of my own. Some fifteen years ago, when I first entered the ministry, I was invited to deliver an address at a banquet given by Russian Jews, and in that address I thought to myself I would have to solve the Russian problem for these people. I said, what these people required was a thorough education in the constitution and history of our country. I sat down, and someone in the rear end of the room got up and said, "It appears to me, that the gentleman who has just spoken does not understand the Russian Jew, for if he understood the Russian Jew he certainly would not have given us the advice he gave us to-day." This statement has often struck me forcibly in our relations toward the Russian Jews. I realize its truthfulness more now than I ever did before. What

we want to do, in order to be able to elevate the Russian immigrant Jew, is to understand him psychologically, to be able to enter into his feelings and into his experiences. In other words, to live with him in spirit his entire youth, his manhood and his old age.

In the paper presented this afternoon the idea has been regnant in the mind of the writer, that the immigrant covers only the Russian Jew. I wish to say the term immigrant belongs not alone to the Russian Jew. The sooner we stop speaking of the immigrant as the Russian Jew the better it will be for us. Immigrant Jew includes also the Gallician, and the German Jew, of whom there are many, who come to this country even to-day. I believe it is unjust, it is an insult to the Russian Jew to single him out at all times as the only immigrant who comes to these shores and who needs instruction. These people are not beggars.

I further more desire to say that the paper this afternoon has not given the proper understanding of Reform Judaism. There seems to be an impression abroad at the present time that Reform Judaism means anti-ceremonialism, and also means anti-Zionism. We are not Zionists and never have posed as such. I believe one can be a good Reform Jew and still see beauty in the ceremonials of Israel. I believe furthermore one can be a good Reform Jew, and still be a Zionist. I want to say, that the duty we owe to the immigrant Jew arises more from what the immigrant Jew can give to us than from what we can give to the immigrant Jew. Hundreds of these immigrants come not from the lower classes or from the ghetto, but from universities; and I, believe therefore, that what these people can give to us is infinitely greater in value than what we give to them. They give us an earnest appreciation of the traditional drift of Judaism.

RABBI PHILIPSON.—We can never come into a proper understanding of the problems of the ghetto until we remove entirely from ourselves the feeling, that we are better than the Russian Jews, that we are more intelligent, and that we have a greater and better outlook. In many instances the opposite is the case. The great intelligence of Jewry in this country is found in great part to-day in the so-called ghetto; and until we understand this, and remove from ourselves the



feeling that everything good has to come from us, we are not going to meet the problem. I believe that Reform Judaism has a mission in the community, but we will never accomplish that mission by superinducing our Reform Judaism upon the ghetto from above. I believe, were we to try to co-operate with those intelligent young men in the ghetto and make them understand our position, as we attempt to understand their position, we might come to some understanding; not to-day, tomorrow, nor next year, nor within the next five years. Suggestion and precedent are very good to direct reform movements, but we will have to use co-operation, not only from our side, not only from above, if we call ourselves above, not only from this side, but also from the other side. One word more. There has been a great deal of applause aroused this afternoon by conservative statements, which show the way the feeling is. I do not believe that we of the Reform side insult the memory of our fathers, when we say that ghetto Judaism, is not fitted for these days.

RABBI GUTTMACHER.—I desire but two or three minutes of the time allotted to me, I want to give some of the time to Dr. Enelow, who desires to speak. Those who come from large cities will agree with me, when I say, that a great deal of the material aid extended to the Jewish immigrant is at the same time preventative, because on account of the struggle for existence many of the young children are forced to go out to make a living, in order, that the parents might be able to keep the wolf from the door. They are deprived of schooling, and at the same time are taken away from parental authority. They feel very soon, that they are able to make a living for themselves, and at times they may possibly earn more than their poor old fathers. They think, because they can earn more, and keep the pot boiling, they therefore are relieved of parental authority. I think material aid is needed up to a certain stage, I believe, that scientific charity records, that too much material help extended to the Jewish immigrant pauperises him and is doing a great deal of harm.

Another point that is very surprising to me is, that some of the gentlemen here on the floor work themselves up into a state of righteous indignation, because they think we are against orthodoxy. There

is none on the floor against healthy orthodoxy. All of us have been raised orthodox, but we are opposed to the ghetto Judaism, to that kind of orthodoxy, which has nothing in common with the ideals and aspirations of this century and of the country in which we live. I believe, and this point has been forcibly brought home to me by the paper, that what we want to do is not so much to gain the immigrant, the Jews that live in the ghetto, to Reform Judaism, as to gain them back to Judaism.

RABBI ENELOW.—I admire the paper of my friend very much. The mistakes in the paper are mistakes of the head and not of the heart. I am glad in one way that this problem has been brought up in this manner, because in a certain way, possibly things will be said concerning it that we have been thinking should have been said long ago. I wish to protest against one thing in the paper, and that is this. The talking concerning the Russian Jew as though he were a distinctive being with a character, nature, short-comings, and crimes of his own. I do not think the Russian Jew is a problem, a sociological problem. I think the Russian Jew is a man. The trouble is that a great many of us try to reduce him to the level of a problem. I think, there is a very great mistake committed by a great many men and women in this country, and more especially Jews and Jewesses, by trying to segregate the Russian Jew from the rest of humanity, and more especially from the household of Israel. I fear the paper this afternoon deviated to some little extent from its true purpose. The paper was supposed to be a discussion of Reform Judaism and its relation to the immigrant Jew. Instead of that, it entered upon a larger discussion of such questions as to me appear purely economic. The economic question and the Russian Jew are simply incidents in the history of human progress. So far as the religious conditions of the Russian Jew are concerned, I think, they are the same as those through which all Jews passed by their emergence from the ghetto into the broader life of the 20th century. In as far as the nature of the Russian Jew is concerned, I probably may say with a certain amount of justification, that I know the Russian Jew as well, if not to some extent better, than a great many here on the floor. I can say the Russian Jew is not a materialist,

and no formalist; but, on the contrary, he is the very back bone of idealism of modern Judaism to-day. And I say, gentlemen, that there is not in the entire register of American Jews any Jew, whether coming from abroad or born in this country, that has more innate sympathy for, sympathy with and reverence for the great never-dying principles of Reform Judaism than the Russian Jew.

It has been asked, how shall we gain the young Russian Jew back to religion? I answer, how shall we gain the young man who is not a Russian Jew back to religion? He has been the leading problem of our discussions for these many years. I say to you, that there is more interest in, and a more responsive feeling toward Reform Judaism in the Russian quarters of our city than in the non-Russian.

RABBI A. R. LEVI.—The problem presented to you this afternoon in the paper which you have heard is in my opinion approached from the wrong way. It is not Judaism, that we want to take away from the Ghetto Jew. Nor can we deny, that there is intelligence among the Russian Jews. Yet, while, it is true there is intelligence, it is also true that there is among these people a spirit, which is not very desirable, when we consider the conditions by which they are surrounded. I do not consider it anything disrespectful to our ancestors when I say, that the Judaism which is very good in St. Petersburg is not good in America. Dr. Heller could just as well say, that the sacrificial service was not good. It was good in its time.

I say, the sooner we, in this country, come to see that certain things actually are no good, and stand upon that basis, the better for us and the better for those we desire to help. I don't want to use the word "uplifting," but I will not deny the fact, that the Russian Jew has a miserable jargon of a language. I know a few years ago some one endeavored to say that even the language is a most beautiful language. I fail to see the beauties of the jargon, and the sooner the Jew loses it the better for him and the better for us all. In order to help these people, you must change the environment, bring out the better side, and teach the immigrant to adapt himself to conditions as they prevail around him. That was what the German Jew did, and that was the outcome of the reform we enjoy to-day. We must

change the environment. It is not sufficient to come in and work in the settlement. If you do that, all will be well in Israel. Teach him to adapt himself to conditions, and he will do so. We must see that the preaching done on the east side of New York and in the ghetto of Chicago by the so-called Maggidim is detrimental to the welfare of the people.

RABBI A. HIRSCHBERG.—I know you are waiting anxiously for the other paper of the afternoon, but I believe in justice to myself and the subject of the paper, I ought to say a few words in reply to some of the criticisms passed upon it. In the first place, I will call your attention to the subject; "Reform Judaism and the recent immigrant." When the subject was assigned to me I began to think over its meaning, and came to the conclusion, that it could only mean one thing; viz.: the attitude which Reform Judaism ought to take to the recent immigrant. And when I came to think about who the recent immigrant is, and looked up statistics on the subject, I found that only the Russian, and the Roumanian, and the Austro-Hungarian Jews could be called the recent immigrant, because in each succeeding year the tide of Russian and Roumanian immigration has increased, while that from Germany and other countries has decreased. I believe I can consent to everything that Dr. Levi has said this afternoon. I did not write my paper from theories, but from long experience in working in the ghetto of Chicago. It is all very well to say theoretically, that the Russian is an idealist. So he is. But the call of the hour is not for the idealist, but for the practical man.

Another statement has been made on the floor, that we have nothing to bring to the immigrant. If we had not, why in the first place do we have our Reform Judaism? Why do we believe in Reform as the truest expression of Judaism?

The criticism was passed upon me, that I intended to convey through my paper the impression, that it is right for us to force Reform upon the immigrant. I did not wish to convey that impression at all. I made a distinction between the immigrants, old and young. I said it was impossible to do anything with the old, but I believe, the conditions of the day call for active work amongst the

young, and, if we have nothing else to bring to the Russian immigrant (and he is in preponderance to-day), we have our Americanism. It is a fact which cannot be denied, that the Russian Jew needs even to-day the true spirit of Americanism.

Dr. B. Felsenthal then read a paper on "Some Jewish Questions of the day." (Vide Appendix.)

RABBI PHILIPSON.—I do not rise to discuss this paper. I simply arise to express what I believe is the sentiment of every member of this Conference, our thankfulness that Dr. Felsenthal is here to-day. We may differ with some of his remarks, but we must all admire the remarkable virility of thought and incisiveness of speech of this remarkable old young man; and I move you Mr. President that the appreciation and thanks of this Conference be extended by a rising vote to Dr. Felsenthal, and that we also express the hope, that he may be with us at future Conferences to give us some of the inspiration, which evidently flows from a perpetual spring. I believe, I also express the feeling of the Conference when I state that our prayer is that he may continue so young, for many years to come.

RABBI ENELOW.—I am sure it must serve as a great inspiration to all of the young men here assembled to see this aged yet youthful master appear before us for the sole purpose of impressing upon us his opinions. I am sure that we shall all benefit greatly from this example, and I pray that we also may preserve the same enthusiasm and zeal for our holy cause as this master has done in his whole life. It gives me great pleasure to second the motion of Dr. Philipson.

RABBI F. COHN.—I also rise to second this motion. I wish merely to offer at this point an expression of the fact, that I believe that this deliverance of Dr. Felsenthal will be regarded in the future, and in the near future, not merely as a paper read before the Conference, but as a message of great importance and as a historical document, which will live in the annals of American Judaism when much of our so-called literature will have disappeared. And may I express this way my appreciation of the motion by calling attention to the fact that this paper, this message as I regard it, should receive

the solemn thought of every member of the Conference, when the subject is brought up before us for consideration.

The motion of Dr. Philipson was unanimously carried.

The Conference then listened to a paper by Rabbi M. H. Harris on "A Proposed Change in the Selection of Weekly Portions of Scriptures." (Vide Appendix.)

Upon motion of Rabbi Schanfarber, the discussion of the paper by Rabbi Harris was made the first order of business for the next day.

The Secretary read to the Conference a resolution by Rabbi Klein in regard to the distribution of copies of the Union Prayer book, and on motion of Rabbi Philipson, said resolution was referred to Committee on Resolutions.

#### TUESDAY, JUNE 28th, 1904, 9.30 A. M.

The Conference met by previous invitation and appointment at the home of Mr. I. W. Bernheim, near Anchorage, Ky.

The Conference was opened with prayer by Rabbi Mielziner, of Helena, Montana.

On motion of Rabbi Heller, the Official Stenographer of the Conference was directed to have written out and placed before each member of the Conference on the very next day a copy of the discussions as they were held the previous day, so that those participating in the debate might correct their own remarks while the tenor thereof is still fresh in their memory.

The President announced that the first order of business was the discussion of the paper read by Rabbi Harris.

RABBI FRIEDLANDER.—I listened to the strong resolution presented by Dr. Harris yesterday, and I am in favor of the resolution. I will vote for it, not for its reform or for its orthodox features, but for

its Jewish distinctiveness. I feel we will make a great mistake if we tamper with the calendar. We should not touch anything that now is particularly Jewish. For this reason I am in favor of revising the weekly portions of the Bible. I believe, while there is no orthodoxy one way or the other way, there is something in the Sedras, that has a unifying form between the Jews of all countries and of all shades of opinion. I believe the weekly portions, as now arranged in the Union Prayer Book, are a mistake. It makes a distinction between orthodoxy and reform.

RABBI KRASNOWETZ.—I also wish to second the resolution of Dr. Harris offered here, because I have read the paper very carefully since it was introduced, and I can speak on this topic from personal experience. The question of uniformity in our services is a question which demands and ought to receive our careful consideration. I think this is particularly important in a small town. During the past year, if I may speak of small things, I have read from each Sedra regularly, despite the fact that Dr. Harris has pointed out that there are in some sedras no portions, fit for public reading.

RABBI ISRAEL KLEIN.—I cannot understand why the Union Prayer Book should undergo any revision whatever. It seems to me that Reform Judaism stands for teaching the truths of the Bible, and I think that the men who formulated the Union Prayer Book selected the portions very carefully. Selection has been made by omitting objectionable passages, and I therefore cannot see any sense in changing. I do not see why an assembly here that stands for reform should always be afraid of doing something that will in some little way separate them, and distinguish them perhaps from the household of Israel.

RABBI ROSENAU.—I am afraid we are not taking this subject as seriously as we ought to. I feel that the resolution which Dr. Harris has introduced is a very just one. Perhaps I ought to be one of the very last to speak on this subject, as all of you may know my congregation is not one that has as yet adopted the Union Prayer Book. Yet I am still living in the hope that the day will come when my

congregation will be able to join with those who favor a certain uniformity of ritual in this country. As frequently as I have attended services where the Union Prayer Book is in vogue I have missed, I am sorry to say, a certain amount of harmony with Israel at large.

The congregations have gotten altogether out of touch with Israel at large. The point that I do not subscribe to in Dr. Harris's resolution is this. He suggests that in a number of sections set aside for scriptural reading, there are passages not proper for public reading in the synagogue; and that therefore it would be well to simply read the opening passage of the sedra specified, in order to put ourselves in touch with Israel at large. I for one feel that simply taking the opening passage of the sedra set aside for the day is deviating from the very purpose that Dr. Harris has in mind. I find upon reading the portions of scriptures, that every one of them, unless we are extremely fastidious, will yield something that is proper for scripture reading; even the description of the Sanctuary that is found in Exodus or descriptions of the sacrifices. As for sermonizing on those sections, I am of the opinion, as the ancient Rabbis said: "There are a number of interpretations obtainable from one passage." I believe that the arrangement in the Union Prayer Book is open to revision.

DR. FELSENTHAL.—I believe that there are false views taken in the discussion of this question. Let us first be clear in our mind regarding that position, in which we stand towards the Bible at large, and towards the five books of Moses particularly. We Jews have quite another position in regard to the Bible than the Gentiles have. Pious Gentiles look upon the Bible as sacred scriptures, and every word, as dictated by God Himself. Non-pious Gentiles look upon the Bible as literature. We Reform Jews, including now myself, although some doubt it, stand in another position towards our Bible. Our Bible is not only sacred literature; it is our national literature. It is literature used by the Jewish people and every word of the Hebrew Bible is important to us; while for the Gentile, it has not that particular interest. I would not omit one single phrase or word. Every Sedra should be read publicly, while for private reading, I would recommend the so-called expurgated Bible. For public



reading I would be united with Israel, and every word should be read, even such chapters as have been pointed out by Dr. Harris, which in some regard may be unfit for public reading. If we read and do not translate, let us read then every word. If we read first what God made on the first three days of creation, and then jump over and read a few verses from the history of Abraham the whole thing looks like a crazy quilt.

We must not jump from one chapter to another chapter. The whole must be in consecutive order as it stands in the book.

RABBI MOSES.—There are here three of my co-laborers, Dr. C. Levi, Dr. Heller, and Dr. Stolz, who know the agonies and pains attending the birth of the Union Prayer Book. To Dr. Gottheil was entrusted the task of preparing the readings, and he kept us waiting for that section to the very last hours and days, so that we had not the time to eliminate, what we thought should not go in. It was accepted as preliminary. In a new edition we may change it. The understanding was, that there should be no compulsion about the reading of the chapters so arranged, in rotation.

We should approach the question, here for discussion, of the revision of the Union Prayer Book in a spirit of reverence and of caution; in such a spirit as will meet the spiritual need of the generation that has now come. The Union Prayer Book has been made partly as a compromise. It is not perfect. It would be proper for a committee of a few, not a very large committee, to be entrusted with gathering material toward revision. When we have all the material together, including a better arrangement of the sections, we will produce a satisfactory book, and I believe it will run in lines more conservative than the present book, because we have found out what new elements we will have to satisfy.

RABBI M. LEFKOWITZ.—The question has been advanced, as to whether the appendix should be revised. I raise the question as to whether it has its place in the prayer book at all. Have you ever seen a prayer book at all where scriptural selections were embodied?

I think it would be a better idea, for the Conference to publish the Pentateuch in handy form and sell it at a reasonable price. The

people could keep it in their pews. The Rabbi should be at liberty to select any passage he desires.

RABBI PHILIPSON.—In the first place, answering the first word of Dr. Rosenau, I do not believe anybody ever imagined the Union Prayer Book was final and should not be revised from time to time. I think, however, it is too soon to go into a public revision of the Union Prayer Book. It is only ten years since it was adopted, and I do not favor any revision at this time. I, however, agree with the mover of the motion. I believe that the different sabbaths should be known by the old names. However, I question the advisability of our making these selections as he suggests, and I believe it would be very much better for each Rabbi to select a portion from the Sedra of each week. Let us have this individuality at any rate. It might be the proper thing in view of the motion of Dr. Harris, that we amend the motion by saying, that we find it would be wise to adhere to the old order and read according to the traditional Sedra of the week. I think we ought not to go away from here with the idea of revising the prayer book. That was not proposed by the speaker. I think we ought to have a committee appointed who shall prepare readings somewhat different from those we have at present, in order to conform to the traditional arrangement.

RABBI HELLER.—I should not have spoken on this question, had it not been, that I happened to be a member of the original publication committee, and in that way I have some familiarity with the issuing of the prayer book. When the Union Prayer Book sprang into being I favored the establishment and undertaking of the Union Prayer Book only on one condition, that it was not to be an absolutely stable and infallible quantity, but to be revised from time to time. We will all agree with Dr. Philipson and with Dr. Stolz, that we are not yet ready to revise the Union Prayer Book. I think we are all more than ready to correct it, and I shall favor putting out of the prayer book all errors. This does not strictly belong to the subject.

Coming to the particular question we have before us, the revision of the Biblical portions, I do not think that it has been mentioned in this discussion, that the Jewish arrangement has been imitated,

perhaps not consciously by the Catholics and by the Episcopalians. They have specific divisions for each Sunday. I believe it is one of the innate human necessities of all organized religion that an attempt should be made to give to each Sabbath its individual character. Of course that can be overdone. I can readily see an advantage in Dr. Harris's return to the old arrangement.

PROF. MARGOLIS.—I wish to say a few words, I want to ask the Rabbis who have spoken, whether the objection is to the mere reading, or is it because they have to translate the portions read. As I understand it, the usual portions are read in Hebrew. Of course, if that is the case and no other translation is made, I do not see any objection why the Sedra could not be read as well as anything else. If on the other hand an English translation is given to the congregation, there is a difficulty and we ought not to ignore it. It is impossible to read certain sections. The principle of selection therefore in the appendix is correct, but the individual passages selected, in my own personal opinion, I believe are not quite ideal.

RABBI STOLZ.—The reading of the Torah is part of the service, or it is nothing. What is the reading for? Is it to satisfy our sense of worship, or is it used as a means of teaching, if it is to be a means at all? The remarks here show, that as it is now used, it is a mere formality. It seems to me that Dr. Harris's suggestions of more variation, of larger material for choosing, does not vary the point of view that the original committees had intended.

RABBI HARRIS.—I feel very much gratified to find almost an unanimity of opinion as to the advisability of reading the Sabbath portion according to the traditional custom, although the discussion has varied around certain details. We need not even ask for a vote on that question. We can take for granted that you desire that we read the portion each week according to the old sedra. And secondly such an arrangement is not found in the Union Prayer Book. So you really condemn it. A good many felt that we could conform to the old readings and still read from every portion. That was the old difficulty. I feel we could not read from every portion. We

do find this, in reading the portion of the law in the Hebrew, when the people have not the English to follow, that they are impatient during that part of the service. Now, as to how we can change it. From the point of view of Dr. Felsenthal, we might read everything, if you can put yourself in the particular attitude, that the Bible is the historical literature of the Jews. But you cannot always work every person up to that peculiar attitude.

All I ask is this; that this question of revision be left to a committee. I agree with the gentlemen that it is not yet time to revise the prayer book.

On motion of Rabbi Stolz, the Conference decided to appoint a committee of five to prepare an appendix to the Union Prayer Book in accordance with the traditional arrangement, the same to be presented to the next Conference.

The Conference then listened to a paper by Rabbi George Zepin on "Religious Conditions in Scattered Communities." (Vide Appendix.)

The Conference took a recess until 3.00 P. M.

#### TUESDAY 3.00 P. M.

The Secretary announced the following Committee on Thanks: Rabbis Joseph Leiser, B. Sadler, M. Lefkowitz.

The Committee appointed to audit the Treasurer's report then presented the following report:

#### REPORT OF THE COMMITTEE ON TREASURER'S REPORT

The Committee to whom was assigned the Treasurer's Report would congratulate the Conference on its financial stability and on its unique place in the financial history of rabbinical conferences. The Committee heartily recommends the practice of the Treasurer in sending out due bills; but would suggest that instead of carrying indefinitely delinquent members liable to suspension, that, after due notice, the rule regarding members in arrears for more than two years be strictly enforced, as incessant dunning is both embarrassing to the Treasurer and unprofitable to the association. The effi-

ciency of the Union Prayer Book Committee in disposing of Prayer Books and in the printing of the new edition is heartily approved, as the funds in the hands of the Treasurer were thereby greatly increased.

We find upon careful examination of the report that about nine hundred dollars has been paid out in stenographic work and commissions, this point emphasizing the correctness of the recommendation of the President with reference to a centralized clerkship. And the wisdom of this recommendation is further emphasized, in the present instance, as the Committee can find no statement in the Treasurer's Report as to the income and expenditure of the Union Hymnal Committee. We suggest further that in the future the moneys realized from the sale of the Union Hymnal, as well as all other moneys the property of the Conference, should pass through the hands of the Treasurer.

M. NEWFIELD.  
DAVID MARX.  
SAMUEL KOCH.

On motion of Rabbi Lewinthal the report was received.

On motion, the recommendation in the report was referred to the Executive Board.

The Secretary then read the report of the Auditing Committee on Union Hymnal.

*To the President and Members of the Central Conference of American Rabbis.*

GENTLEMEN: The report of the Union Hymnal Committee, which has been referred to us, beg leave to report:

1st. That the nearly six hundred dollars now in the hands of the chairman be handed over to the Treasurer of the Conference.

2nd. That the plates of the Hymnals be placed in charge of the Publication Committee.

3rd. That all publications of the Hymnal be under the exclusive control of the Publication Committee.

The Committee heartily concurs in the recommendation made in the report regarding the uniformity of music to the Hebrew responses.

Our thanks are due and hereby tendered to the Rev. A. Kaiser for the excellent manner in which he performed the arduous duties in connection with the publication and handling without remuneration the Union Hymnal.

ISIDORE LEWINTHAL.  
ISAAC L. RYPINS.  
M. MESSING.

On motion the report was received, and the recommendations in the report were referred to the Executive Board.

The Auditing Committee on the report of the Corresponding Secretary then made the following report:

REPORT OF THE AUDITING COMMITTEE ON THE REPORT OF  
THE CORRESPONDING SECRETARY

LOUISVILLE, Ky., June 28, 1904.

*To the Members of the Central Conference of American Rabbis.*

GENTLEMEN: The undersigned Committee appointed to audit the Corresponding Secretary's Report, respectfully submit the following:

We have carefully examined the receipt book and find the report correct in all its details.

Fraternally,

J. MIELZINER.

A. J. MESSING, JR.

ELIAS MARGOLIS.

On motion the report was received, and the recommendations referred to the Executive Board.

The President then called upon Dr. Moses to take the floor.

RABBI MOSES.—Mr. President and gentlemen, I have asked for an opportunity to bring before you a subject which may not be new to you, but I wish to enlist your interest, and will wind up with a resolution, which may give an opportunity for a brief discussion. I might have written out at greater length a kind of paper or essay on the need of preserving the Central character of Jewish Worship. Observers of the trend of the Modern Synagogue will have noticed a similarity growing every year and approaching to the Protestant church. Coming to a synagogue, the dubious compliment is often made, it is exactly like a church. It is all right that we strive to make our synagogue suitable to the modern days so that our house of worship may indeed be a house of prayer for the members of many nations, but there is a great danger that we are losing a large proportion of our identity as Jews. In former days within the memory of some here, especially the older generation, the synagogue worship was peculiarly Jewish, in such a way that it even gave the character to the Episcopal service and devotion. The service was well defined. Some of you remember the description of a service given by George

Eliot, when she speaks of that voice, the voice that charmed her in the synagogue in Frankfort, a voice that seemed to echo Israel's entire history and Israel's martyrdom. We come to a synagogue and there is a wearisome dreary monotony. I ask you to consider this resolution:

*Resolved*, That it is the sense of this Conference to encourage, wherever possible, the employment of the cantor as leader of the religious service in the synagogue, in order to preserve the essential character of Jewish worship, and that wherever the financial condition of congregations will warrant the additional expenditure which the engagement of a cantor would entail, the effort should be made by such congregations to secure the co-operation of the Society of American Cantors to supply them with Jewish music, and with general directions, so as to make their service dignified, inspiring, artistic in form and Jewish in character.

On motion of Rabbi D. Klein the resolution as presented by Dr. Moses was referred to the Committee on Resolutions.

The Committee on Seder Haggadah then presented the following majority and minority reports.

#### REPORT OF THE COMMITTEE ON HAGGADAH

*To the Members of the Central Conference of American Rabbis:*

Your Committee on Pesach Haggadah was, by resolution of the last Conference, increased from two to four members, and instructed to take into consideration the various Haggadoth already prepared and ready for publication, and make a further report.

The Committee thus reorganized renews its recommendation that the Haggadah be issued by the Conference shall be a work especially prepared for it and its own publication. It asks the favorable action of the Conference on this proposal as a preliminary requisite to the compilation of the work.

The Committee further recommends that, following the precedent established, in the preparation and publication of the "Union Prayer Book," the proposed Pesach Haggadah shall aim to harmonize the efforts already made by individual members, and to utilize, with the consent of these writers, whatever may be found available in their productions, to the end that one unified and standard form of service be adopted by all.

This recommendation is made in the hope that the solidarity already secured in American Israel through the creation of the Union Prayer Book and Union Hymnal may be further strengthened by the production under the sanction of the Conference of the Pesach Haggadah and other ritual works

designed especially for the stimulation and encouragement of domestic religious services.

To this end the generous cooperation of authors of existing works of this kind should, whenever possible, be secured, and the Committee asks to be empowered to solicit the same officially.

Your Committee is more than ever impressed with the urgent need of such an edition of the Pesach Haggadah as is contemplated, and is most eager to expedite the editing and publication of the same in answer to a widespread demand, of whose existence there is ample proof.

In the judgment, however, of the members of your Committee it is, however, necessary to make haste slowly in this important matter. The work to be issued must embody the quaint charm and the traditional sentiment of the original Haggadah as far as this is consonant with the spirit of the present time. The difficulties in the way of attaining the ideal, a combination of the old charm and modern adaptability, are recognized to be almost insurmountable. Yet the task is imperative because the old work is so entirely out of accord with the feelings of many sincere Jews who are eager to preserve the old observance in a consistent and effective way.

The attitude of mind of the modern man has completely changed in reference to such matters as this. He can no longer regard ceremonials with the awe that vested them with mystic sanction or as supernatural ordinances. To him they are, in truth, potent object lessons of great events and of sublime principles, hallowed and intensified in meaning by ages of devout usage. This fact must be honestly reckoned with in the reconstruction of the Haggadah.

Furthermore, there must be a candid recognition of the fact that in the present generation much of the old Pesach Haggadah is obsolete and tasteless, at times even giving offense to our sense of devotion. This is due to the commingling of purely religious elements with the didactic, of inane sophistical discussions with the announcement of lofty precepts, the humorous with the tragic, psalms with jingling rhymes, universal truths with narrow materialistic concepts, and the like.

The proper editing of this material would require elimination of what is obsolete, also the proper arrangement of the really valuable contents of the Haggadah. In addition to this the same should be enriched with new materials drawn from Jewish history and literature such as would vivify the direct appeal of the festival to the men, women and children of our time by its living force in each generation.

The religious service should open the Seder, and the symbolism, history, traditions, the more secular elements of instruction, together with the lighter joyous, patriotic and entertaining features of the celebration in poetry and in song should find their fitting place.

Your Committee asks the favorable action of the Conference on this general statement of the purposes and methods for the guidance of its work,



in order that it may proceed with due authority and deliberation to the fulfillment of the task assigned.

If these meet your approval, we asked to be empowered to—

- (1) Proceed with the preparation of the Haggadah.
- (2) To be authorized to use such existing material as may be serviceable.
- (3) To add such new material as may meet the requirements of our time.
- (4) To publish the same as manuscript, to be submitted to the Conference for approval.

Respectfully submitted,

HENRY BERKOWITZ, *Chairman*.

J. STOLZ,

H. G. ENELOW.

CHARLESTON, S. C., June 19, 1904.

*Rev. Dr. H. Berkowitz, Chairman Committee on Haggadah, etc.*

DEAR SIR AND COLLEAGUE: I have yours of June 16, with reference to the recommendations of our committee. I regret that I cannot be at the Conference this year and take part in its deliberations.

As for the work of our committee, it seems to me that we have not attempted to carry out the task that was assigned to us by the Conference. We were asked to examine existing Haggadahs and make our recommendations. I expected such publications to be submitted for judgment. This has not been done. I have not had the opportunity of looking at any published or MSS. Haggadahs, and cannot therefore express any opinion of what they are worth.

Personally, I think the preparation of the book we want is a very simple matter—retaining *all* the old as far as it can be utilized, cutting out what is objectionable and substituting where necessary.

I am strongly opposed to any modern Haggadic hotch-potch and am likewise opposed to publishing any book until it has been submitted *for private circulation*, in proof, to every member of the Conference. It seems to me that it would be a lamentable mistake to authorize four men to prepare a book for the use of 200 congregations—and likewise for a committee to ask for authority “to proceed forthwith to publish the same.”

In view of what I have already said, I do not think that it would be in place for me to make any suggestions.

Fraternally yours,

BARNETT A. ELZAS.

On motion of Rabbi Schanfarber the Conference decided to receive the majority report, and to take up and discuss seriatim the recommendations therein contained.

On motion of Rabbi Schanfarber the first recommendation in the report was adopted.

PRESIDENT KRAUSKOPF.—The second paragraph authorizes the use of such existing materials as may be serviceable. The President wants to say to you that this report was written in his house. So he believes he can speak for Dr. Berkowitz. Dr. Berkowitz is of the opinion, that the committee should be authorized to secure whatever books or whatever rights in books now exist, and whatever manuscripts now exist, and purchase the same if a price is demanded. That is the idea of Dr. Berkowitz in the second paragraph.

RABBI STOLZ.—You said that this committee should have the right to purchase. I do not think that this Conference would consider the question of authorizing any committee to purchase any copyright whatsoever.

THE PRESIDENT.—Dr. Berkowitz is of the opinion that certain people have written books and have rights in books, and would possibly be willing to part with them.

RABBI HELLER.—The committee does not need to purchase any rights until a work is adopted.

THE PRESIDENT.—Dr. Moses has written a book of the Haggadah. The committee might want to purchase the rights to that book. Dr. Berkowitz is of the opinion, that the committee might prepare a Haggadah using certain material of that book, and bring the matter in as a whole, taking a part here and a part there.

On motion the second paragraph of the report was adopted.

RABBI MARGOLIS.—I wanted to ask, whether it is in order at this point to make a suggestion about the method of preparing this book. There seems to be nothing in this recommendation as far as I see in regard to it.

THE PRESIDENT.—That point would come in between paragraphs two and three, that the committee shall be authorized to use existing material and add new material.

RABBI MARGOLIS.—So far as my personal view goes I would say, that in my opinion there should be retained as much of the Hebrew as possible. It is my feeling that the book will be in English. Reading the English is always on those occasions funereal, as I regard it. The Sabbath service where no cantor exists is to me funereal, and while we can put up with this on Sabbaths, it would be different on a special night when we want to have a special occasion, for special services. I do not claim that reading the English in a monotone would contribute to this character, while the retaining of the Hebrew would give ample scope for it.

THE PRESIDENT.—I can safely say to you that Dr. Berkowitz means all this.

RABBI C. LEVI.—It seems to me that the line of procedure for the preparation of this should be, to consider it from the standpoint, that this was made a family service. So I would just take the opposite view to the previous speaker and state that the instructions to the committee should be, not to get as much Hebrew as possible, but to make the service as Jewish as possible, in consonance with the existing practices and conditions of Jewish family life.

RABBI I. S. MOSES.—Usually when the pot is taken away from the fire it ceases boiling. Last year, when the report on Haggadah was brought in, a committee, consisting of one or two members, had examined one manuscript carefully, one manuscript which nobody else saw. I got rather excited about it, for no one knows better than a few of my colleagues who had helped in the work of the Union Prayer Book, what it means to produce a liturgy. One can produce very easily a series of Sabbath and Sunday lectures, but you cannot, with any degree of pleasure or even profit, produce a liturgy, for one is sure, after having worked and worked and recast his material, to find errors when he sees it in cold type. I will tell you how we came to publish a Haggadah. When the Union Prayer Book first came out, I was asked by some of my colleagues to prepare also a Haggadah. I took Dr. Leopold Stein's Haggadah which is a German form, and recast it as well as I could, Americanizing it. When the prayer book was printed with the Haggadah, some of the

members of the Conference, meeting a year or two later, said, it does not belong to the service book. It is a book by itself. So I was commanded to take it out. Not belonging to the Conference any more, it belonged to me. Dr. Berkowitz asked me to publish it in pamphlet form. It was not published for profit. You will understand, why I am rather sensitive about seeing it brushed aside, because I will be found a sinner if I should continue to sell it after the adoption of a new Haggadah. I would not like to act in a spirit of rebellion against you. Therefore I will say to you, if you will take the better part of Stein's Haggadah, and will in one way or the other compensate me for the labor, not to say the outlay but simply for the labor, I shall at least receive acknowledgement of the work that I have done. This was not done last year. This year, it seems a different spirit prevails.

RABBI C. LEVI.—I would like to correct one statement made by the speaker, and that is that the Conference considered the Haggadah that was published by him. I remember distinctly, having made the motion, instructing the committee to take into consideration in the preparation of this work all existing Haggadahs.

RABBI ROSENAU.—I desire to say at the present time in justification of the committee that reported last year, that to my knowledge Dr. Moses' Haggadah as well as all other existing Haggadahs and the one prepared by myself, were taken into consideration. I am extremely sorry Dr. Moses should make of this a personal matter. I simply want to say that I hope Dr. Moses, like myself, will be willing to resign himself to the inevitable, and allow his Haggadah as I will do with mine, to be either accepted or rejected on its merits.

THE PRESIDENT.—In view of the fact that Dr. Berkowitz did not attend this Conference, and last year I was abroad, I will say that we had Dr. Moses' Haggadah under consideration for days. We read it carefully, we analyzed it, we studied it, and we never for a moment thought of doing injustice to Dr. Moses or any one else.

On motion paragraph three of the report of the Committee was adopted.

THE PRESIDENT.—Now, the fourth paragraph: that the same be published as manuscript two months before the Conference, and that a copy of it be mailed as manuscript before the next Conference, are you ready for the question?

The motion was carried.

On motion of Rabbi D. Klein the report as a whole was then adopted, and the committee discharged.

On motion of Rabbi Schanfarber the president was empowered to appoint a committee of three to carry out the recommendations suggested in the report of this committee, Dr. Berkowitz to be chairman of the committee.

The President then called for the report of the Committee on Sabbath.

Rabbi Enelow, of the committee then read to the Conference a paper signed by Rabbi Voorsanger, the chairman of the committee.

RABBI MARGOLIS.—I think this matter can be settled in a few words and with all justice to the subject and to the author of the paper. Since Dr. Enelow is not the personal writer and simply presents it here, you may take it from the contents of this paper or communication, that there is some action demanded. I might put it in this fashion, the author of the paper wishes us to understand that the Sabbath problem is a chronic disease, and that a physician in permanent attendance is necessary. If you wish it I shall give you the reasons after I have made my motion, but I wish to expedite matters, and I move that this communication of Rabbi Jacob Voorsanger to the Conference be incorporated in the proceedings of the Conference, and that the Commission on the Sabbath be now discharged with thanks.

RABBI HELLER.—I move an amendment. I want to amend that portion of the motion, which speaks of incorporating this report in our minutes, by saying that this communication, not report, be embodied in our year book as a personal statement in courtesy to the writer.

The amendment was seconded.

RABBI ENELOW.—I am present here as a member of the commission and endorse the report.

RABBI HELLER.—Dr. Voorsanger has, as I take it, submitted a report, signing it as chairman of the committee. Before the submission of it he had not consulted any member of this committee, as far as we are aware, and this report consists very largely of a personal defense. Now, I think that it is due to Dr. Voorsanger and to his earnestness, that we should print his communication, that we should give him a chance to be heard and to have his side explained. If I understand Dr. Voorsanger correctly—because I listened to the report sympathetically, not only critically—he feels himself aggrieved; he feels his purposes have been misrepresented and misunderstood, and he wishes to be placed before the reading public in such an attitude as he would like to occupy. I think that we should do him that courtesy. I think for his labors in behalf of that matter he deserves that courtesy; but on the other hand, according to our own claim, we ought to insist that this is a personal statement, which we print in courtesy to the writer, that it cannot be regarded as a report to the Conference, the report of an important committee. He represents it by his signature as a report of the committee. If he had simply signed it Jacob Voorsanger, then he would not have represented it as a report of the committee; but as he signed it, he places it before us as the report of the committee. What I understand is simply this—

By a member: It is not signed as chairman.

RABBI HELLER.—If he simply signs it "Jacob Voorsanger" without signing as chairman, then, gentlemen, my motion becomes so much more pertinent. I think you should in a spirit of charity, and justice, and acknowledgment, if a colleague, a prominent and earnest member of this Conference asks us to hear him in order to place himself in the right position before the public, render him that courtesy, of explaining to the public his personal statement.

THE PRESIDENT.—The point of order is for the chair to decide as to whether we have a report on the Sabbath question. We have no

report. Before the communication was read, we thought it might be a report. Having been read, Dr. Heller thinks it would be courtesy to the writer to let it go on our minutes as a personal statement.

RABBI ENELOW.—I claim this is a report of the Sabbath Commission and I think I have a right to be heard. I desire to say a word on this topic. There are four members of this commission, Drs. Voorsanger, Kohler, Deutsch, and myself. Dr. Deutsch is not here, Dr. Kohler is in Europe. Dr. Voorsanger has written a report which I heartily endorse, which it appears to me is the report of the Sabbath Commission, and it is the only report, upon which the Conference can take any action in regard to the Sabbath Commission. I do not see why my rights should be so ignored by the gentlemen here, as to say this is only a personal communication of the member, by whom it was written; when the only other member of the commission here present most cordially endorses it.

THE PRESIDENT.—The chair decides this is not a report. The chair furthermore thinks the amendment by Dr. Heller would be the easiest way out of the difficulty, that the same be printed and incorporated in the year-book as a personal statement, in courtesy to the writer.

A MEMBER.—I offer a substitute motion, that the consideration of Dr. Voorsanger's communication be postponed until next year.

RABBI PHILIPSON.—I second the substitute, I wish to speak on it.

THE PRESIDENT.—The substitute is that the communication sent here by Dr. Voorsanger and read here be postponed for consideration until the next session of the Conference. Are you ready for the question?

RABBI PHILIPSON.—The reason I seconded this substitute is this; I do not believe that it is fair to the Conference nor fair to the writer of that communication to simply embody it in our year book without any further statement about it. I believe the matter should be dis-

cussed, but not in the absence of the chairman of that commission. Dr. Enelow's statement also bears some weight with us. Possibly when Dr. Deutsch comes, he may also endorse this as the statement of the commission. I believe the only thing to do is to state, that we have received such communication, but owing to the absence of the chairman, the writer of the communication, it could not be discussed; and, therefore, it is not incorporated in the year book, and that the matter is postponed until next year when the chairman will be present.

RABBI HELLER.—I merely wish to make one remark on this substitute. I think that to postpone consideration of this subject until next year would be wrong. First of all, because we are not at all certain, that Dr. Voorsanger would not be away next year. It would be wrong next year, because you do not know whether he would agree to anything like that. And it would secondly, smack of discourtesy. It would be wrong, thirdly, in the main, because, in my opinion, it is not merely the right of a committee to decide whether a certain paper is a report, but the Conference can, having heard the paper, decide whether that paper is in the nature of a report or whether it is in the nature of a communication.

A vote was then taken upon the substitute, and declared lost.

THE PRESIDENT.—It is lost. The original amendment is before the house. The amendment is that the communication be received and that the same be incorporated in the proceedings of our sessions here, as a personal statement, and published as a courtesy to the writer.

RABBI SILVERMAN.—If you adopt this amendment to print this, I will ask for the privilege of printing an answer, because this deserves an answer from me.

The amendment was then put to vote and declared lost.

THE PRESIDENT.—It is lost. The original question now is that the Sabbath commission be discharged with thanks for its labors. Dr. Margolis will state the original motion.



PROF. MARGOLIS.—My motion is that the statement heretofore presented be incorporated in the proceedings of the Conference, and that the Sabbath Commission be discharged with thanks.

THE PRESIDENT.—I cannot accept that motion, because the first part of it has already been voted down. The decision of the chair is, that, inasmuch, as the first half of the motion has already been voted down, there is nothing before the house.

RABBI HELLER.—I appeal from the decision of the chair.

FIRST VICE-PRESIDENT STOLZ.—There is an appeal; shall the decision of the chair be sustained?

RABBI HELLER.—The reason I appealed from the decision of the chair is this: My amendment was to the effect, that this communication be printed as a personal statement in courtesy to the writer. In other words, I did not make two motions; one motion that it should be printed, and the other motion that it should be printed in that way. But I made one motion, that it should be printed under certain circumstances. This motion was lost. When a motion of that kind is lost, it does not mean it should not be printed at all. That was the decision of the President. The President said, because my motion to print it a certain way was not carried, it therefore should not be printed at all. He has drawn an inconsequential conclusion. I do not question the right of a member now, not only to move that it be printed, but to move that it be printed in a different way.

THE PRESIDENT.—The chair has a right to make a statement of his decision. The vote on the amendment very clearly indicated to me that this Conference does not want that communication printed. The matter of a little additional explanation as a courtesy to the writer has very little weight upon this body. The vote on the amendment has clearly indicated that this body does not want that communication incorporated in its proceedings. Therefore, when Dr. Margolis moved, that the same be printed and the committee discharged with thanks, after the first half had already been voted down, the chair decided that the motion was not in order.

The question was then put to vote, and the house sustained the decision of the chair.

PROF. MARGOLIS.—The second part of my motion is in order. I move that the Sabbath Commission be discharged with thanks.

The motion was seconded.

RABBI STOLZ.—I move as a substitute to that motion, that the present commission consisting of these four gentlemen be continued for one year, and that they be urgently requested to present their report at the next session of the Conference.

RABBI SILVERMAN.—I rise to a point of order on the whole subject. The Conference last year decided the whole question and disposed of the subject, which is now before us by adopting this substitute:

“This Conference declares itself in favor of maintaining the historical Sabbath as a fundamental institution of Judaism and of exerting every effort to improve its observance. It instructs the Executive Committee to appoint a commission to study the methods of carrying this declaration into effect, and to report to the Conference, whenever in the opinion of the Executive Committee the Special Committee has made an adequate report.”

The Executive Committee has not acted on this. Therefore the whole question is out of order.

THE PRESIDENT.—I think the point of order of Dr. Silverman is well taken, that in accordance with the action of last year they have made no report to us.

The motion before the house is that the Sabbath Commission be discharged with thanks. It is now ready for discussion.

PROF. MARGOLIS.—I ask for the privilege of explaining my motion. I want to say the motion as originally put could not in any way be considered as a discourtesy to the chairman of the Commission. We had difficulty first on account of the absence of the chairman, and secondly on account of the obscurity or ambiguity as to whether this communication was official on the part of the committee,

or personal. I moved this should be regarded as official. That certainly could not be considered as discourtesy.

RABBI ENELOW.—It seems to me, I have heard reference made only to the chairman of this Commission. I am not a very bright man, but I do think I have done some work on this commission, and the other members of the committee ought to be recognized to some little extent. I happen to be the only member of the commission here present. I endorsed the report of the chairman as a member of the commission, and you did not accept that endorsement. Now this question, as to the dismissal of the committee is up, and I want to say, that I think it would be very discourteous to the commission to dismiss it or discharge it, after you have decided not to accept this communication, which we looked upon as a report, but which you were not willing to accept. I think it would be discourteous to the commission to simply say to it; you have not brought in any report to this convention; therefore we discharge you. As far as I am concerned, I look upon this communication read here this afternoon as a report. If you do not consider it as a report, then of course you may act as you please, discharge us or not.

RABBI HARRIS.—I hope this motion will not prevail, not because it might be discourteous to Dr. Voorsanger, not because it might be discourteous to the commission, but it is discourteous to the Sabbath. Remember it is the Sabbath question that is before us, and inasmuch as we realize from the letter or report, whatever it was, that the question is still unsolved, and the work we wish to have done on that question is still not done, in the interest of the commission and of the Conference, and of something greater than both, in the interests of the Sabbath, it is well that this commission should be continued.

RABBI C. LEVI.—I will state the position we are in. The original Sabbath committee consisted of seven or nine members. They brought in their report last year with five points to be answered. Of these five points three were answered. As the result of the discussion of the whole matter, the Conference decided by a large majority, stating that its attitude was one of adherence to the

historical Sabbath, and all methods and all efforts should be adopted to bring about a restoration and a better observance of that Sabbath. That disposed of all the points that the committee had brought in. Then a motion was made that the Executive Board appoint a new commission on the Sabbath with instructions, that this new Commission should bring in a report at this session or at some other time, the report stating such means, as can be brought about for the better observance of the historical Sabbath. That is the point.

THE PRESIDENT.—Let me ask a question: Was the old commission discharged?

RABBI C. LEVI.—The old Committee of nine was discharged.

THE RECORDING SECRETARY.—There was a new committee appointed consisting of four members.

RABBI C. LEVI.—Now, Dr. Voorsanger speaks in behalf of this new commission. And what does he say in behalf of this new commission? He is still harping on the point, that the old committee had been reporting upon, and the very point for which we had appointed the new commission, as to how we can bring about a better observance of the Sabbath, he throws back upon the Conference.

RABBI PHILIPSON.—It seems to me we are discussing something which is absolutely illogical. How in the world can you discharge this commission after refusing to print its communication? I believe I have somewhat of a logical mind, and this seems to me absolutely absurd, and I do not see how in the world we can act upon this at all. If you want to say, because this commission has not done its work; we censure it by discharging it. Do so, but don't say something like this which has neither head nor tail.

RABBI SILVERMAN.—I would just say a few words: The whole subject is very clear in my mind. The only thing for us to do as regards the honor of the Sabbath, which a certain gentleman wants observed, the only logical thing for us to do, is for us to discharge this committee, and for two reasons; firstly, because the committee

did not do its duty last year. Secondly, they did not do their duty this year. One or two gentlemen on the committee may have tried to force the committee to do its duty, but the committee as a whole through its chairman did not do its duty. There is another reason why this committee should be discharged. The committee consisted of four gentlemen, Drs. Voorsanger, Kohler, Deutsch and Enelow, who are not in harmony with the substitute adopted last year. The substitute declared distinctly against any substitution for the Sabbath or against any weakening of the Sabbath, and stated emphatically, that it favors the observance of the historical Sabbath. The special commission consisting of these four is not in harmony with that substitute, yet they were specially appointed to carry out the declaration of that substitute and find some way of strengthening the observance of the Sabbath.

THE PRESIDENT.—Before you vote, let me say a few words to you. Do you consider the influence this vote of yours will exercise upon Dr. Voorsanger? You have refused to print his paper and you now discharge the committee. Bear in mind Dr. Voorsanger will have something to say.

The motion before the house now is that the committee be discharged with thanks. Dr. Margolis will you please state your motion.

PROF. MARGOLIS.—I cannot state it but in the same words I used before. I must abide by my motion. It is not my fault that it has been distorted. It really does not mean what it was made to mean. I must repeat, that the commission be discharged with thanks.

A rising vote was then taken and resulted 31 for the motion and 15 against.

RABBI PHILIPSON.—I want my vote recorded "no."

On motion of Rabbi Stolz, amended by Rabbi Silverman, the amendment being accepted by the mover of the original motion, the Executive Board was instructed to appoint a commission on the Sabbath question in accordance with the resolution adopted last year.

PROF. MARGOLIS.—I move that Dr. Voorsanger be informed of the proceedings.

RABBI PHILIPSON.—Of course this will be done. I believe everyone who voted in favor of it will regret it. I think some explanation is due Dr. Voorsanger. He is an officer of this Conference, and is not here. I second Dr. Margolis' motion.

The Conference then adjourned.

WEDNESDAY, JUNE 29th, 1904, 9 A. M.

Prayer was offered by Rabbi David Lefkowitz of Dayton, Ohio.

The Secretary then read the report of the Committee on Circuit Preaching.

*To the President and Members of the Central Conference of American Rabbis:*

BRETHREN: As Chairman of the Committee on Circuit Preaching, I beg to report:

(a) That the active missionary work of the movement has been most successfully and excellently carried on by Rev. Geo. Zepin, as field secretary of the Union of American Hebrew Congregations, and to him I respectfully refer you as to his work.

(b) The portion of the movement directly carried on by this Committee is the publication of an annual pamphlet of Holiday Sermons, for the use of country congregations. I am happy to report that this work increases in scope and usefulness with each year, and has now become an integral part of American Jewish life. I have in hand now the preparation of the pamphlet for the current year, and hope to have it ready by August first. Incidentally I desire to ask the members of the Conference, who may be present to hear these words, that they will please send me as soon as possible sermons for New Year and Atonement Days, as I need several more to fill out the pamphlet.

The expense of this work is borne by the Union of American Hebrew Congregations.

Respectfully submitted,

EDWARD N. CALISCH, Chairman.

On motion of Rabbi Rypins, the report of the committee was received.

RABBI C. LEVI.—I believe this report requires some action, because there has been some correspondence on the matter of Circuit Preaching. Taking into consideration the new ideas concerning circuit preaching, I think that a committee might be appointed to draw up these ideas and present them for deliberation to the Conference. I, therefore, move that this report of the chairman of the committee on Circuit Preaching be referred to a special committee and that said committee report at this session.

The motion was carried.

The President then called upon Rabbi Zepin, who read to the Conference a continuation of the paper read by him yesterday, prefacing the same with the following remarks:

RABBI ZEPIN.—I desire to read before you the report that I handed into the Union of American Hebrew Congregations. This is a concise report of the work, which has been done, during the past year, and contains some recommendation for the ensuing year, I have also passed around some statistic blanks, to the consideration of which I will come in the course of the reading of this paper. I submit to you the following brief summary of what has been accomplished:

#### REPORT OF THE DIRECTOR OF CIRCUIT WORK

*To the Committee on Circuit Work:*

GENTLEMEN: I beg to submit to you the following brief summary of what has been accomplished by the Bureau of Circuit Work during the past ten months.

It can be safely stated that the experimental stage of this work is passed. While no one doubted that the ministry would give this movement its full support, nor that the Jewish press would help it in whatever way possible, much apprehension was felt concerning the attitude that would be assumed by the laity. But the hearty reception accorded the work by the different communities can be seen from the fact that out of the forty-five cities that have been visited only two refused to effect an organization. Experience has shown that even paucity of number is no hindrance in the way of organization, the smallest community having only six families.

In the original draft of the resolutions passed by the Committee on Circuit Work the line between circuit preaching and circuit organizing was not clearly drawn. The work of circuit preaching can be adequately carried

on through the assistance and co-operation of the rabbis. However, the work of circuit organizing necessitates requirements of time and disinterestedness which the minister does not seem to possess. The average rabbi cannot absent himself from his congregation long enough to carry on the work of organization in a different city. Also the appearance of self-interest in such an action effectively hampers the work. Therefore this part of the work must be done by men especially charged therewith.

The following are the tabulated results of our labors for the last ten months:

CITY	Number of Members	Sab.-Sch. Pupils	Am't Spent for Sabbath-School Literature	Am't Subscribed for Religious Purposes.
Battle Creek, Mich.....	22	9	\$2.25	\$400
Saginaw, Mich.....	25	50	11.50	500
Bay City, Mich.....	30	25	6.50	500
Lexington, Ky.....	25	40	10.00	750
Parkersburg, W. Va....	25	24	6.00	700
Zanesville, Ohio.....	25	14	3.50	600
Canton, Ohio.....	27	35	9.00	975
Mansfield, Ohio.....	28	15	3.75	800
Fremont, Ohio.....	19	8	3.00	324
Bucyrus, Ohio.....	14	10	2.50	325
Lima, Ohio.....	28	25	6.50	936
Marion, Ind.....	38	35	9.00	1,680
Peru, Ind.....	24	18	4.50	595
Logansport, Ind.....	22	12	3.00	600
Kokomo, Ind.....	24	15	3.75	900
Muncie, Ind.....	20	20	5.00	800
Champaign, Ill.....	19	23	6.15	678
Greenwood, Miss.....	21	12	3.00	500
Lexington, Miss.....	14	12	3.00	375
Canton, Miss.....	32	15	3.50	650
Jackson, Miss.....	27	15	3.50	600
Aberdeen, Miss.....	15	9	2.25	250
Starkville, Miss.....	15	6	1.50	400
Tuscaloosa, Ala.....	25	21	5.25	650
Bessemer, Ala.....	25	24	6.50	828
Okolona, Miss.....	6	6	1.50	200
Morgan City, La.....	18	17	4.00	500
New Iberia, La.....	18	18	4.50	540
Lafayette, La.....	17	11	2.75	535
Opalouzas, La.....	18	10	2.50	500
Natchitoches, La.....	30	22	5.50	822
Bunkie, La.....	17	10	2.50	600
Bayou Sara, La.....	28	15	3.75	1,200



Clinton, La.....	16	11	2.75	450
Plaquemine, La.....	29	20	5.00	800
Crowley, La.....	25	7	1.75	1,200
Lake Charles La.....	25	15	3.75	1,500
Laredo, Texas.....	12	9	2.25	450
Luling, Texas.....	11	21	5.25	400
Fort Worth, Texas.....	45	35	8.75	2,000
<hr/>				
Forty cities.....	898	720	\$180.00	\$27,913

I have received reports from various rabbis who have organized congregations in the following four cities:

Joplin, Mo., organized by Rabbi Emanuel Kahn.

Sumter, S. C., organized by Rabbi George Solomon.

Darlington, S. C., organized by Rabbi George Solomon.

Tucson, Ariz., organized by Rabbi Martin Zielonka.

The above table shows that 898 new members have affiliated with congregations; 720 children formerly without the Jewish instruction are now being taught in newly established Sabbath Schools. This represents a total of 3000 souls who have been visibly reached as a result of the Circuit Work movement. Each child uses at least 25 cents' worth of Sabbath School literature each year. This represents a total annual expenditure of \$180. The sum subscribed for religious services amounts to \$27,913, which with the \$180 makes a total of \$28,093. Religious influences are not to be measured by money, but comparing this missionary movement with others of the same character we are gratified to note that, instead of each new member costing us a fabulous sum, these very new members have subscribed for religious purposes \$9 for every \$1 that we have spent upon them. This much for the eager welcome which is being accorded this new movement of the Union of American Hebrew Congregations.

I desire to bring before you the fact that a number of Jewish organizations have given official recognition and extended courtesies to the Circuit Work Committee and its representative. On March 7 to 9 I attended, upon invitation from Rev. Dr. M. Samfield, the Southern Rabbinical Conference which met at Birmingham, Ala. I spoke before that body, dwelling upon the nature of our undertaking, and suggested methods whereby they might aid us. The Conference voted that the address and recommendations be embodied in their next Year Book. An expression of the hearty approval of that Association for this new work of the Union was put upon record, as well as a vote of thanks for granting us the privilege to be present. Upon roll-call each member present arose and personally assured us of his willingness to make any sacrifice necessary for the success of the Circuit Work movement.

Subsequently I received an invitation to attend the annual convention of District Grand Lodge No. 7, I. O. B. B., which met at San Antonio, Texas,

the week of April 17. Mr. J. Beitman, president of that District Grand Lodge, who extended the invitation, desired me to lay before that body any plans whereby they could be of assistance to us. Press of work prevented our acceptance of this invitation.

At the present moment I am in receipt of another invitation from the Central Conference of American Rabbis to lay before them at their meeting in Louisville, the last week of June, a detailed account of the methods and results of our labors, and to suggest to them plans whereby they can aid this new undertaking; also to present a paper on the religious conditions of the Jews in the communities I have visited.

As to the work of this office for the ensuing year, I desire to submit the following for your consideration:

#### PROPAGANDA WORK

The Propaganda work shall be carried on as heretofore through the personal efforts of the Director of Circuit Work. The duties of this office have increased to such an extent that it will necessitate my staying in Cincinnati a number of months during each year. I would therefore recommend that your Committee appoint an assistant, to be styled "Field Secretary," whose duties shall be such as this department may determine.

#### STATISTICS

In connection with this work I have prepared a series of printed blanks for gathering statistics about the Jews. The information solicited is grouped under three heads:

1. Statistics concerning congregations and Sabbath schools.
2. Census of Jewish individuals.
3. Statistics of intermarriages and of the offspring of such unions.

The information is desired primarily for the use of this office, and if carefully compiled and extended over a large area it will ultimately become of permanent value.

#### LITERATURE FOR DISTRIBUTION

It is advisable that this office work in conjunction with both the Committee on Circuit Preaching and the Hebrew Sabbath School Union of America, in order to give a wider distribution to the literature published by these bodies. With the authorization of the Committee on Circuit Work it could be so presented to both the above mentioned bodies that they would make the Bureau of Circuit Work the depot for the distribution of their publications. It would also prevent confusion, and be a source of economy if all advertising of this literature would be issued from this office.

#### EXTENDING THE PRESTIGE OF THE HEBREW UNION COLLEGE

My work this year has brought me near the border of Mexico, and thrown me in contact with men who have lived in various states of South America.

From these I have gained some information concerning the Jews in these countries. In Mexico I am told that there are many Jews, especially in the larger cities of Monterey and City of Mexico. However, they do not acknowledge their Judaism. Apparently they do not meet for worship or have any distinctively Jewish organization.

In Panama a totally different condition of affairs obtains. Jews not only freely acknowledge their Judaism, but are said to have erected a beautiful place of worship. My informant tells me that there is a feeling of unrest among the younger element, who are not in sympathy with the orthodoxy of their elders.

It would be useless for this office to attempt to organize congregations in any of these places. Our graduates could not live there for climatic reasons. Aside from that they would be looked upon with 'disfavor as "foreigners," "imported rabbis," because of their lack of mastery of the native language. The plan proposed is as follows:

Let the Director of Circuit Work go to Mexico City and other places, and get a few capable young men to come to the Hebrew Union College in order to be educated for the ministry. This would entail a comparatively trifling expenditure, and would make of our college a Pan-American institution. This means ultimately an unlimited field for operation and a larger source of income for our college.

This will mean also that the Union of American Hebrew Congregations will become, instead of a Union of United States Hebrew Congregations, in reality a Union of *Pan-American* Hebrew Congregations. It is also reasonable to suppose that men of wealth in those cities could be prevailed upon to endow scholarships for all such students as would come here.

Extending my hearty thanks to the members of this Committee for their co-operation and advice, I am,

Very sincerely,

GEORGE ZEPIN,

*Director of Circuit Work.*

CINCINNATI, June 7, 1904.

RABBI GUTTMACHER.—I know I voice the sentiment of all those, who had the privilege of listening to Rabbi Zepin's paper yesterday afternoon, and to his report this morning, when I say, that we were all very much benefited by listening to his paper and report; and I therefore, would move in view of the fact that there are number of recommendations in his report, that this report be referred to the Committee on Circuit Work appointed. The committee is Charles Levi, Zepin and M. Feuerlicht.

The motion was seconded.

RABBI PHILIPSON.—I wanted to speak to that same point, simply by asking Rabbi Zepin the question: Has any action been taken on your recommendation by the Executive Board of the Union?

RABBI ZEPIN.—Yes, the Executive Board of the Union has advised me to confer with the various departments for the usual literature on Jewish topics, and has placed at my disposal the sum of \$500.

RABBI PHILIPSON.—Do you think this motion of Dr. Guttmacher will clash in any way with what was done by the Executive Board of the Union?

RABBI ZEPIN.—The Executive Board of the Union has given me power to present this to this body. I am a member of the committee.

The motion was then carried.

THE PRESIDENT.—Has the Committee on Resolutions anything to present?

RABBI HELLER.—The Committee on Resolutions has a number of Resolutions to report. A resolution has been presented signed by Drs. Samuel Sale, Isaac Moses, and J. Stolz, and sent to us reading as follows:

Be it resolved that the Central Conference of American Rabbis appropriate out of its general fund annually until otherwise determined, the sum of \$300, to be devoted to a scholarship at the Hebrew Union College, which shall be known as the Conference Scholarship, award should be made from time to time by the faculty of the Hebrew Union College.

Rabbi Philipson moved the adoption of the resolution, and the motion was seconded.

RABBI ROSENAU.—Mr. Chairman, there is no one who will doubt, that all the graduates of the Hebrew Union College, members of this Conference, are deeply interested in the growth of the institution in Cincinnati. Yet I believe that the voting of a scholarship would defeat the purposes, which many of us would like to see subserved.

I do not believe in the first place, in voting away the funds of this organization for any and every purpose, that may be suggested here, however, laudable the purpose may be. The Conference owes a duty to the superannuated ministers, and I believe that it is about time, that we endeavor to get as large an amount in the superannuated ministers' fund as possible. In the second place, I feel that the Central Conference of American Rabbis ought not to be expected to endow scholarships for the Hebrew Union College, although the purpose of the Conference may be to encourage Jewish, or more particularly Rabbinical education. It appears to me, that this is work to be done by the richer men in this country. It is work that ought to be done by those people who have been blessed by the bounties of God, and I think by voting away any amount of money for the creation of a scholarship at the Hebrew Union College or any other similar institution by this Conference, we simply relieve the richer men of the country of the responsibility, which devolves upon them. For that reason I should not like to see this resolution passed.

RABBI SALE.—In answer to the gentleman, who just took his seat, I would call his attention and that of the Conference to the fact, that the resolution plainly states, that the appropriation is to be made out of the general fund, and that the fund for superannuated ministers is not to be attacked for that or any other purpose. The fund for superannuated ministers is provided for in the constitution of the Conference. That is settled. That cannot be touched. Of course, if the moneys are not here for the purpose of continuing the scholarship, it will have to be discontinued; and that is also wisely provided for by your committee on Resolutions in suggesting the change, "Until otherwise determined." It seems to me, that we ought not to be deterred from doing, what we think is good and right, because there are some and a great many rich men in Israel who do not do their duty. There are a great many we might remember of talented and highly educated young men, who are waiting for some such assistance, in order to devote themselves to the calling of the Jewish ministry, and there is no reason it seems to me, why we should not come to their assistance. I know it to be a positive fact that there are two such at least waiting an answer to the question. We would

get them, by passing this resolution. Other young men, who have graduated from Harvard University with high honors are awaiting and eager to enter the Hebrew Union College at Cincinnati, if they can only see a possible means of having their bread while they stay; and I therefore, ask the Conference to set this example to the rich men of the country.

RABBI GUTTMACHER.—I desire to state for the information of the members of the Conference, that there are \$3000 in the general fund. The Committee on President's Message will report favorably on the President's recommendation for the establishment of People's Synagogues in some large centers in the east, and this Conference will be asked to subsidize those synagogues for one or two years at least; and, therefore, I am in perfect agreement with the first speaker, and believe it to be the duty of the rich men of this country to come to the help of the Hebrew Union College. There are now a number of scholarships, that have been endowed recently in the Hebrew Union College, and I am inclined to think in the next few years some other wealthy men will come forward and make similar endowments. I do not believe it is wise at the present time to endow any scholarship on the part of the Conference.

RABBI HELLER.—As the chairman of the Committee on Resolutions that recommended this resolution, I simply wish to say that after Dr. Guttinacher's explanation as to other needs for the general fund, needs in which we are not likely to be helped very much by the rich men of this country, I have myself changed my opinion on this subject, and I now believe, that, inasmuch as the number of pupils at the College is not so large, the time may come, when the number of scholarships may be almost equal to the number of possible pupils. Therefore we ought not to rob our rich men of their opportunity, but rather devote this money to a purpose of which we at present can better see the urgent need. I, therefore, beg to say that I withdraw, as far as I am personally concerned, my recommendation of this resolution.

The question of the adoption of the resolution was then put to vote and lost.

The President then called for the report of the Committee on Synod.

RABBI ENELOW.—I want to preface the reading of this report, by saying, that as chairman of this committee I tried to obtain the opinions of all the different members of the committee in regard to this proposition. The committee consists of Dr. Deutsch, who is opposed to the recommendation that I am going to bring in this morning. He wants his vote recorded. As for Dr. Voorsanger, the second member of the committee, he is in favor of a synod, but unfortunately his statement of his position, in general in accord with my own, reached me too late for utilization in the writing of my report. As for Dr. Rosenau, he also is very strongly in favor of a synod. His statement reached me when it was too late to record a statement of it in my own paper. As for Rabbi C. Levi, he is in favor of the plan, but has never sent a detailed statement of his position. Dr. Berkowitz I can say is only half way in favor of it. I also desire to say that I have tried to utilize in the writing of the report as many of the suggestions that were sent to me and brought out at the last Conference as possible. I do not claim to have drawn up all the details of the organization as well as they might be drawn up; I realize some modifications may be made.

#### REPORT OF THE COMMITTEE ON SYNOD

*To the President and the Members of the Central Conference of American Rabbis, Louisville.*

"A magnificent historical phenomenon," Geiger has called Judaism—*eine grossartige weltgeschichtliche Erscheinung*. We cannot ignore the fact that Judaism is an historical religion, with all its institutions and beliefs rooted in the past, and having gone through a long process of change and adaption. It were unwise and unworthy to undervalue the importance of this historicalness. To one who understands the secret of human institutions, and what constitutes the source of their influence and efficiency, the historical character of Judaism will at once appear to be its chief beauty and bulwark of strength. It is well, therefore, in the consideration of our immediate problems, to appraise them from the historical standpoint, and when we suggest a solution, nothing can stead us more than the certitude that our proposal tallies with the spirit of Judaism in the past. That we call true conservatism, not the insensate, superstitious sanctification of lifeless ceremonies and exploded creeds—the magnification of mummies—but the

development and preservation of our faith in accord with the spirit of the past, and an honest adaptation of its time-honored institutions to the needs and duties of the present.

The intelligent Reform Jew should feel this obligation more deeply than his Orthodox brother. We have no quarrel with Orthodoxy; we have none with any religious organization. As far as inward religion is concerned (which is the only practical religion), it is essentially alike whatever its outward form. "God fulfils Himself in many ways." But when it comes to a philosophic or theoretic discussion of our religious problems and institutions, there is a wide gulf between Orthodoxy and Reform. It is a difference of method. Orthodoxy is guided by sentimental, unreasoning respect for things as they are, and in its historic valuations exercises a certain arbitrariness of judgment. Reform, on the other hand, is pledged without prejudice to the historic method, looks upon the whole of Jewish history as an evolutionary process, and in the examination of the contents of Judaism seeks to ascertain the fundamentals, and to trace the growth and the decay of doctrines, as well as the meaning and the life of ecclesiastic institutions. Wholeness of conception, largeness of interpretation, forms the excellence of Reform Judaism. The spirit of things, whether ideas or institutions, is its proper study. *Lo bizekhuth aboth hu ba ella bizekhuth ha-tora*—"the messianic redemption will not come by the merit of the Fathers but by the merit of the Tora." Not by inactive reliance on our past, and babbling about our traditions, but by absorption and development of the spirit of Judaism, shall we work out and fulfil our mission.

For this reason, it is our paramount duty in discussing the advisability of an American Jewish Synod, to ascertain what Jewish history has to say on the subject.

The Chairman of this Committee at the Buffalo Conference had the honor of presenting a paper on the Jewish Synod. It was of a purely historical nature. It did not enter into a discussion of the feasibility of the institution at present. Indeed, it disclaimed any desire to do so. The author at the time was anxious in a dispassionate way to present the results of an historic inquiry. And this is what his study demonstrated:

(1) The Synod is a typical Jewish institution, found at every critical juncture of Israel's history from the time of Moses down.

(2) Though the Synod in Israel has not formed a continuous institution, suffering interruption and discontinuance again and again, it is an autochthonic institution, and has been resuscitated and reorganized at different periods according to the needs of time and place.

(3) The Synod is found especially at the crossways of history, at periods of change and transition; wherever there is need of clarification and reformation in the religious life, and wherever new conditions tend to create confusion and anarchy without the intercession and leadership of a central council. On such occasions, the Synod has served as clearing-house of ideas, and secured order and definiteness of purpose and policy where otherwise chaos would have ensued.



(4) The Jewish Synod has always comprised representatives from the Laity and the Scholars—the specially trained theologians and the community at large. This combined representation has differentiated the Synods from mere rabbinic conferences.

(5) The Synods, particularly in Europe, concerned themselves almost exclusively with the regulation of Jewish practice, and the furtherance and surveillance of communal affairs. Question of doctrine it has always been Jewish custom to leave to the authoritative decision of prominent rabbis. Hence, the copious rabbinic literature of the middle age.

(6) The Synod in Israel never attempted to force its decrees or enactments on any community not represented at its convention. As for those represented, they, by the very act of participation, pledged themselves morally to the support of the Tekanoth, which in all instances they did. Sometimes communities and rabbis not represented were solicited for their approval of the Tekanoth adopted at a certain Synod, the securing of which rendered the new signatories amenable to their observance. Within the communities so obligated, every individual was held accountable. Infringement of the Tekanoth was threatened with the ban.

Now the question presents itself: Is there anything of so radical, critical a character going on in American Judaism as to suggest or necessitate the creation of an American Jewish Synod. Surely, our religious life is undergoing, and for several decades has been undergoing, a very critical transmutation. Certainly as critical as the change which produced a Synedrian at Yammia and in Babylon, and which necessitated the repeated convocation of Synods in medieval Germany and France and Spain, and gave birth to the Polish Synods. Our problem may not be of the same character as those that confronted the Synods just named, seeing that our political and social status has changed completely and that the latter entered very largely into the Synodal programs; but they are none the less vital and none the less loudly call for proper solution.

It is the German Synods of the last century, the Synods of Leipsic and Augsburg (1869 and 1871) that had to deal with questions most closely resembling those confronting us. Those questions hardly need to be restated; every careful observer knows them. It is simply that we are living in a condition of uncertainty. Some call it anarchy. The better and truer way of stating it, is to say that we are passing through a period of transition. At such a period it is natural that the need of a central organization for the regulation (as far as possible) of our religious life, for the coherent presentation of our purpose in the world, and for the supervision of our larger communal affairs should be expressed on all hands.

It is significant that at the last Convention of the Central Conference of American Rabbis the plea for a central organization should have come from three different sources—the President of the Conference, the Chairman of the Sabbath Commission, and the author of the learned paper on the Theology of Reformed Judaism. It is felt by these gentlemen, and a great many

others concur with them, that what American Judaism needs most for its self-clarification, for the crystallization of its ideas, for the advancement of its mission, and for the clarification of its adherents, is a central institution, a national council or Synod.

It is well to remember that this cry is not of yesterday, or the day before. Indeed, the first man to point out the desirability of a Synod in this country was Dr. Wise, of blessed memory. It was he, who was not only scholar but also far-sighted leader, that recognized the essentiality of a Synod for a sure and steady development of Judaism in this free land. The Cleveland Conference of 1855 admittedly was but a stepping-stone to a Synod. Its platform confessed itself as such. "The Conference of the rabbis and congregational delegates, assembled in Cleveland, actuated by the earnest desire to preserve the union of Israel and its religion by mutual understanding and union, and convinced that the organization of a Synod is the most efficient means to attain this sacred aim, whose legality and utility is taught in the Bible, Talmud, and history, consider it their duty to convene a Synod and call upon the American Jewish Congregations in an extra circular to send their ministers and delegates to the said Synod."

Thus ran the declaration. That the times were not ripe and circumstances inauspicious for the successful consummation of the project, we all know. We know what a time of dissension, what an age of animosities that was. Not out of such could the Synod come.

The failure of the Synod project led to the advocacy and the eventual formation of the two separate organizations American Judaism now possesses, the Union of American Hebrew Congregations (1873) and the Central Conference of American Rabbis (1889). The establishment of these distinct associations really meant the subdivision of the hypothetical Synod. Suppose the two bodies to act together on any subject of vital concern, and you would have a Synod in the historic sense of the term. None will deny, however, that as separate institutions both have accomplished incalculable good—the Union by way of solidifying the congregational life of American Jews, and fostering educational movements; the Conference in bringing about harmony and unity among the rabbis of the country, raising the dignity of the Jewish ministry, clarifying several important points of modern Jewish doctrine, simplifying and unifying our order of worship, and in diverse other ways securing the welfare and stimulating and directing the energies of our religion.

The cry at present, it would seem, is for concerted action. The Union is in its nature an organization of laymen, while the Conference is one of theologians; at least, that is what the community at large thinks. There is the most accidental, if any, sort of co-operation between the two bodies. This in spite of the fact that both are devoted to the same cause ultimately, namely, the practical benefiting and advancement of American Judaism. For, while it is true that the Conference occasionally engages in purely academic discussions, and listens to scientific papers, none will deny that these

latter, as far as the Conference is concerned, are but a means to an end. *Lo ha-Midrash iqqr ella ha-Maase*. The Conference is not a summer school of theology. Its purpose is practical. While, on the other hand, the Union, in its endeavors to solve our communal problems and to serve our sacred cause, is rather anxious, one would judge, to act in accord with the spirit of enlightened Judaism as revealed by thorough study and interpreted by expert opinion.

Naught would seem more natural, therefore, than that such co-operation should be brought about. Not only would it mean the consummation of the original plan of the founder, but it would give American Israel—that part of it we represent—a central organization of the character Jewish Synods have ever possessed.

There seems to exist a great deal of dread of the Synod. The word is ominous, unpopular. Much of this prevalent apprehension must be set down as superstition. It is certainly groundless. Synod means council, and, as indicated above, it has again and again existed in Israel. It has never done any harm. History tells us nothing to that effect. One cannot even cite instances where Jewish Synods had acted as heresy-hunters or theological policemen. All these fears and phrases are imported. Because such things have happened, and do happen, in the Synods of other faiths, some imagine that heresy-hunting and the manufacture of ironclad creeds are part and parcel of such an institution. But such apprehensions are set at naught by the entire history of the Jewish Synods, which, as a rule, were not tribunals of judgment or formulators of faith, but rather organs of communal activity and progress.

This is not to say that a modern Synod might not, if it deemed it advisable to do so, issue an authorized statement as to the nature of Judaism, and the doctrines of its belief. We must, again, bear in mind that the needs and tasks of Israel have changed from age to age, and if to formulate our faith, or to restate our doctrines, be our chief need to-day, both for the sake of clearing up the minds of our own brethren and for the enlightenment and persuasion of the world, there would be no reason why a Synod should not assume that high responsibility, and it would be a shame to play the ostrich and hide our heads in the sands of indifference. Nor would the issuance of such a statement by the Synod, embodying the best thought of the best men we could marshal, involve any one differing from it in the awfully and solemnly prognosticated calamity of excommunication. The Synod would depend for its triumphs upon the compulsive and conquering power of Truth, and the measure of Truth represented by it would be the guarantee of its success. Spiritual despotism and ecclesiastic coercion would lie outside its province.

It must be noted, moreover, that the medieval ban which fills some of us with ghastly fear, was really an outgrowth of the social and political position of the Jews and was not employed, like excommunication in other churches, as a weapon against heretics. The medieval Jews formed a separate community

wherever they lived, and had a judicial system of their own which governed all their internal relations. It was necessary that they should have a special punitive system to give effect to their courts, and it is of this latter that the ban constituted a part. It was the medieval Jewish way of segregating an offender, and corresponded in purpose to modern incarceration. With the collapse of the Ghetto and its courts of justice, the ban also was doomed. All efforts to endamage the synodal idea by appeals to the modern dread and disapproval of excommunication lack historical support, which even the cases of Uriel Acosta and Spinoza cannot furnish.

Ofttimes one hears remarks by men posing as representatives of the older German Reform movement, posing as the only true-blue, true-bred Reform rabbis, as if the Synod idea were a purely American invention, a vagary of the young dreamers of this Republic, an aberrancy of the young decadents. No Synod, they boast, as long as there are German-bred rabbis among us! None would say a word of detraction concerning the German masters and pioneers of Reform Judaism—none that has drunk of their waters and marveled at their wisdom. But let us not falsify them! The fact is that the need of a modern Jewish Synod, for the careful regulation of our transforming religious life, was first perceived and eloquently advocated in Germany. It was there that the communal conscience, in days when it was still quick to the requirements and sanctity of Judaism, clamored for a Synod, and made every innovation in the polity and practice of individual congregations subject to the ultimate approval of a general council. It was in Germany that the two Synods Reform Judaism has ever had were held, the Synods of Leipsic and Augsburg, at both of which that illustrious philosopher and idealist, that loyal and eloquent Jew, Professor Lazarus, presided, with Abraham Geiger, the Ezra of Reform Judaism, as Vice-President. That the Synod was discontinued in Germany proves nothing against its character and does not write failure across its name for all time to come. For even so we know that the rabbinical conferences did not last in Germany, and yet the Central Conference of American Rabbis has shown the feasibility and fruitfulness of such an institution. It does not follow from the fate of the German Synods that a similar American institution would be short-lived.

Neither is the ability of a Synod disproved by the fact that this or that enactment of any previous Synod a generation afterward may have been ignored or overlooked, and the discussion thereof reopened. The Jewish Synod has never claimed finality for its opinions, has never legislated for all times, and history shows that our Synods again and again have altered or amended or reaffirmed the enactments of their predecessors. This has saved the Jewish Synod from ecclesiastic despotism and the presumption of infallibility, and has preserved for it the character of a deliberative and advisory institution, adaptable to the times, and expressive at the several periods and in different countries of the communal conscience and needs of Israel.

Some, however, rebel against the synodal institution on the ground that it

may narrow or confine Judaism. It is affirmed that Judaism is broad beyond measure, that it is a philosophy, an ethical principle, a mission, and such like, and that it cannot be promoted by the pronouncement of Synods. But we must remember that whatever be the foundation and the goal of Judaism, be it purely philosophical or ethical or anything else, it is presented by us to the world as a religion. And a religion cannot thrive on the mere abstract concepts of a few highly trained philosophic minds, or the remote visions of idealists.

We must bear in mind that the religion the Prophets taught was not uttered as mere abstract speculation or philosophic idealism, but had a definite social setting and political background, and was founded on a theology the chief elements of which were commonly accepted. Any student of the Bible, with critical insight, can derive from the messages of the Prophets their theologic creed, which, it may be stated in general, had its foundation in national history, even though in the long run it outgrew the national frame. It is idle to deny, and foolish to forget, that in biblical times the Nation was the visible centre, the soul of Israel's religion, and that the Prophets sought to make the national institutions the vehicle of their religious ideas. Similarly, it cannot be gainsaid that throughout the subsequent history of Israel the national sentiment formed not only the hope, but also the centre of Jewish life. Subconsciously there lurked in every Jewish heart the conviction that somewhere in the distant future the miraculously reestablished Jewish State would form the center of Judaism. That fundamental concept was never absent; it was the mainspring of the Jewish creed; and without direct or indirect reference to it no Jewish philosophy was written. This is to say, that if the Prophets in biblical times and the philosophers of the middle age did not advocate the establishment of any specific ecclesiastic institution, it was not because they held that Judaism was merely an intellectual and spiritual theory, and could, nay must, do without any visible organization, but rather because with them the organization behind Judaism was the Nation—either real or imaginary. This, of course, does not mean that their religious outlook was narrowly national; for the religion of the Prophets stood for the broadest universalism. But the Nation was looked on as the centre from which the religion was to issue into the world, its practical organization, its instrument of work.

It is only Reform Judaism that has consciously and unequivocally cut loose from the National conception of Israel's destiny. Aforetime this non-nationalist idea of Judaism may have existed in germ, but Reform Judaism has brought it into full efflorescence. Israel, we maintain, is a Church, in the broad sense of the term; in the sense that was uppermost in Ezra's mind after the Return, and in the minds of the Pharisaic masters, and of the ethical teachers of the middle age, only without all those national appendages which attached to their ideas. We realize that a religion can work best, and on a broadest scale, without wearing a national uniform. We realize that a spiritual community is higher and more lasting than a political state. And a

spiritual community is a Church. The stronger, the larger, and the better organized such a church is, the better chances of victory for the religion it incarnates and seeks to advance.

On this subject some observations of Professor Toy may be helpful.

"The conquering religion," he says in his famous book, "Judaism and Christianity," "offers what is needed in the way of precision and organization. It will possess not only a general fundamental religious idea, but also the framework necessary to give it popular acceptance. A simple ethical-religious conception, however broad and pure, is usually neither intelligible nor acceptable to the masses of men; they demand in addition a drapery of processes and forms, a certain quantity of machinery, a routine by which life may be ordered. There is no instance on record of wide popular acceptance of a religious system whose essence was merely a principle of the inward life; there is no reason to suppose that a reformer who should confine himself to this subjective ethical-religious sphere would be successful unless his work were supplemented . . . A conquering religion must be a church if it is to have a visible organized victory."

It is certainly true that Reform Judaism has these many decades been protesting that Israel has naught save a religious mission. If so, it is our duty to provide ourselves with all those institutions and instruments which are indispensable to the success of a religion. It has become impossible to continue to halt between the two opinions: Is Israel a Nation or a Church? Not alone for the spread of Judaism in the world, but also for the sake of the continued loyalty of those born within Israel's household, we must come to clear decisions, and have a crystallization of ideas. Otherwise, we shall remain, like the old man in the Talmudic story, *kereah mikkan wekereah mikkan*, "bald from here and bald from there."

The fact is that the Synod has shown its usefulness and necessitousness as a communal institution, not as supervisor or dictator of the individual conscience, not as instructor of individual disciples, but rather as upbuilder and guardian of the larger work of Israel. According to the needs of the age its interests have changed, and must change; but it must be the centre of the Jewish community. The truth is that no matter how spiritual a program you may have before you, you must have institutions through which to work it out. "Whoever appoints a place for his Tora, his enemies shall fall under him," R. Simeonb. Yohai is reported to have said: *Kol ha-qobea maqom letoratho oyebhaw nophelin tahtaw*. The Synod is designated for the advancement of Israel's cause, of his corporate welfare. Dr. Schreiner has well said in his noteworthy book ("*Die jüngsten Urtheile*") : "The originally non-Jewish concepts which have crept into Judaism reached permanent importance only when they were adopted into Judaism by prominent teachers of the Synagogue. And (this is true of the entire history of Judaism) Judaism through its institutions introduces every individual right into the heart of the historical life of the Jewish community." It is in this sense, we take it, that Dr. Wise has written of the conference which was to pave the

way for a Synod. "We convened the Conference in Cleveland to bring life into all congregations, so that the one may not remain stagnant while the others, reforming head over heels, break with the history of our people."

We can well imagine that had there been a Synod in American Israel these fifty years, an institution which conscientiously and cautiously would have led our congregations—not by coercion but by united thought and counsel—through the period of transformation, our reforms would not have come so thick and thricefold; but think, on the other hand, how much confusion and laxity and egoistic perversion we might have been spared! Haste is waste. Israel is not atomistic congregationalism. It is not only a collection of separate synagogues, but a community; there is such a thing as *Keneseth Yisrael*, we believe, with a communal mission. And such a community ought to have a central organ of work and influence, call it by whatever name you choose. "The Synod," Dr. Lazarus said at Augsburg, "must care not only for the daily bread of the petty burning questions, but for the real and genuine growth of the ideas in Judaism, those that shall sprout in the future." The Synod must be the Zion of Judaism, particularly of Judaism detached from political Zionism. It must be the heart of the Jewish community.

We believe that the Conference, which has hitherto successfully accomplished difficult tasks, should now address itself to the formation of such a central body as has been indicated. There has been ample evidence of late years that members of the Conference, some if not all, believe the times ripe for this important step. At the last convention, as has been said, the same suggestion came from three sources. In other quarters, also, the question of the establishment of a central organization has been mooted. There is no reason why to such a central body the time-honored name Synod should not be given, a name fraught with meaning in Jewish history, despite the fact that it is the style now to hold it up as a bogey. It is not likely, of course, that the work of a Jewish Synod in America would reproduce or parallel the work of any previous Synod in the Old World. Our conditions of life have changed, and so have our tasks. But to any one deeply interested in the purposes and the spiritual program of Judaism it must be plain how many duties would and could fall within the scope of such a council, and how much good it might effect. The propaganda of Judaism, the spread of it among Jews and non-Jews, the securing of its future, as well as its support in the present—such would be the larger items on the program. And such work can, and ought to, be done by a representative body of Jews, representing both the laity and the ministry, the scholars and the men of affairs—a democratic institution such as shall befit the spirit of our country and our religion.

Neither shall such an institution be hurt by having the hated word ecclesiasticism flung at it. For it will not be guilty—it will make it its business not to be guilty—of any ecclesiasticism in the bad sense: of any heresy-hunting, creed-clubbing, intellectual depotism, or the monopoly of heaven. On the other hand, it will be an ecclesiastic institution in the proper sense, representing the Church of Israel—*Keneseth Yisrael*—thus emphasizing the

true character and mission of the denationalized Jew and doing all in its power to accomplish his mission in the world. The world lives by its institutions. Influences are spread through them. The Jew needs a central institution. If Israel is a Nation, it must be Zion. If Israel is a Church, it must be a Synod. We have no patience with those who maintain that Israel is neither Nation or Church, but an indefinable something. Of course, indefinable somethings need no representative institutions; but neither can they thrive and win the world.

We repeat, the Conference should address itself to this task of forming a central administrative body for American Judaism. This is as much as we can do for our religion. An ecumenical Synod is out of the question at present, though there is no reason why that should be so forever. *Lo alekha ha-Melakha ligemor welo ata bhen horin lehibatel mimmena*. The start must be made somewhere. And if it be true, as a great many believe, that the future of Judaism lies in America, then a strong central institution in this country must prove of ever growing importance to the cause of our ancestral religion. Nor does it seem possible to deny that the form of Judaism to which the Jew in America will continue to gravitate is Reform Judaism, no matter how hard our Tories and Rip Van Winkles may try to resuscitate the things that are dead and with the magic wand of Romance, and argumentative conjuration, seek to revive deceased ceremonies and institutions long interred. With America's assumption of the hegemony in Israel shall grow the importance of Reform Judaism and its central organization.

And for the founding of such an institution the times were never so auspicious. We have a sufficient sense of unity developed among the rabbis, and a large number of earnest devotees of the cause; and likewise, there is a considerable contingent of laymen in our congregations who are enlightened enough, and very enthusiastic, to help further and upbuild the holy work of Israel.

The following plan of organization is therefore suggested:

(1) The Central Conference of American Rabbis and the Union of American Hebrew Congregations shall conjointly form the American Jewish Synod.

(2) Neither of the constituent bodies of the American Jewish Synod shall by this act of confederation lose its identity or discontinue its periodic conventions and regular activity.

(3) The Synod shall consist of one-fifth of the members of the Conference and an equal number of laymen from the Union, all duly elected. Two-thirds of the membership of the Synod shall constitute a majority of votes.

(4) The Synod shall meet every five years for the consideration of questions submitted to it by either the Conference or the Union.

(5) The Synod shall have an executive board of at least ten men, consisting of the President, who shall be a member of the Conference, and five members from the Conference and four members from the Union.

The general task of the Synod may be summed up in one of the paragraphs framed by the Synod of Augsburg:



"The Synod shall aim to be an organ of the development (now taking place). Through it the convictions and aspirations that animate modern Judaism shall find definite expression. With a clear purpose it shall work to the end that the transformation for many decades striven after in Judaism shall be guided as far as possible by an harmonious spirit and be led to a successful consummation with the utmost possible regard for the needs of all our coreligionists. It shall guard the ties of union now encircling our fellows in religion against loosening, and according to its powers advance our common, higher interests in life and learning."

And again: "The Synod arrogates for its decisions no other authority save that which springs from the power of truth, of holy zeal, and strong conviction; but it is aware that this force, which is the only kind to be exercised in the realm of religion, is irresistible, and will, in the long run, despite difficulties and obstacles, gain the victory."

It may be well to conclude with the remark of Mr. Israel Abrahams, the eminent scholar, anent the suggestion of the President of the Central Conference of American Rabbis at last year's convention: "This is an important proposal," Mr. Abrahams says concerning the Synod, "and one that ought to be fruitful of much good. We badly need, everywhere in Judaism, that joint lay and clerical authority which alone can win acceptance. The problems of to-day can only be solved by the combined wisdom and experience of the men of affairs and the men of books. To lay down decisions as to what is or is not permissible under modern conditions of Jewish life—this is a thoroughly desirable purpose which a Synod might serve."

May the Central Conference of American Rabbis be granted the wisdom and power to father such an institution!

Respectfully submitted,

H. G. ENELOW, *Chairman.*

RABBI GUTTMACHER.—Mr. Chairman, in view of the fact that the President in his annual message recommends the establishment of a Synod, and that this recommendation is being considered by Committee No. 1 I move you, that the discussion of this paper be deferred until Committee No. 1 is ready to report on the recommendation of a Synod.

The motion was seconded.

RABBI SILVERMAN.—I oppose the motion of Dr. Guttmacher for this reason. I do not think, that it is entirely within the limits of propriety that our worthy President discussed the question of a Synod in his message.

THE PRESIDENT.—It is very evident you have not read the President's message. The President hopes in his message, that Dr. Enelow's paper will be given due consideration.

RABBI SILVERMAN.—I would like this Conference to set itself on record, that when a subject has been recommended and been referred by the Conference to a special Committee, no one else shall take up this subject, except that committee.

RABBI C. LEVI.—I would state, that the President simply emphasized the need of the consideration of this question of Synod in his message.

The motion of Dr. Guttmacher was then put to vote and carried.

The Recording Secretary then announced that the President had appointed as the Committee on Nominations, the following gentlemen: Rabbis J. Silverman, M. Samfield, L. Grossmann, M. Messing and Harry Levi.

The President then called for the report of Committee No. 1 on President's message.

RABBI PHILIPSON.—Mr. President and members of the Conference, before submitting the report of the committee I have a request to make of the Conference in the name of the committee. The first point in the President's message touching the Synod is of such great importance, and requires so much deliberation, and we have on our committee I believe all the conflicting opinions, which are to be found on the floor of the Conference; that we have not yet been able to frame a resolution such as we feel should be brought before this body on so important a subject. We therefore pray your indulgence and beg your permission to present our report on the other five points now, and to present our report on the Synod tomorrow morning, as a special order of business, the first thing at the opening of the Conference. Will you allow that?

On motion of Rabbi Rosenau the Conference granted the privilege asked by the committee.

RABBI PHILIPSON.—The report on the other five points on which the committee is unanimous, is as follows:

In regard to recommendation 2 of the President, the committee reports as follows:

*Ad. II.* We recommend the principle expressed in the resolution adopted in the Pittsburgh Conference, November, 1885, presenting it in the following form:

"Whereas, We recognize the importance of maintaining the historical Sabbath as a bond with our great past and a symbol of the unity of Israel the world over; and,

"Whereas, On the other hand, it cannot be denied that there is a very large number of Jews who, owing to economic and industrial conditions, are not able to attend services on our sacred day of rest; be it

"*Resolved*, That in the judgment of this Conference there is nothing in the spirit of Judaism to prevent the holding of Divine Service on Sunday or any other week day wherever the necessity for such services is felt."

*Ad. III.* We agree with the tenor of Recommendation III and recognize the need for a closer co-operation and more frequent intercourse between pulpit and pew. We therefore recommend the appointment of a committee which is to place before the next Conference a practical plan or plans, for the formation of such social-religious unions primarily to afford the opportunity for the discussion of subjects of Jewish interest.

*Ad. IV.* The Committee differs with the President as to the advisability of the admission of men of affairs to active membership in our Conference, and recommends in this respect continued adherence to Section 1 of Article III of our Constitution, believing that the Conference should remain a professional body.

*Ad. V.* We favor the discussion of practical problems by the Conference. They have always constituted an integral portion of our programme. Theological discussions which must often be purely academical in character shall always remain an essential feature of our gatherings. Our meetings have at all times been fruitful of practical result even where our discussions have borne a theoretical character.

*Ad. VI.* Our Conferences have been so successful in point of attendance and the subjects before them have been treated so adequately that, while we agree with the President as to the ultimate desirability of extending the sessions and making less frequent the conventions of our Conference, we consider such a change in our Constitution inexpedient, especially as it might tend to multiply the number of sectional Conferences and thus weaken the efficiency of the Central Conference.

DAVID PHILIPSON, Chairman.

B. FELSENTHAL.

M. HELLER.

S. SALE.

M. H. HARRIS.

M. L. MARGOLIS.

JOS. STOLZ.

T. SCHANFARBER.

THE PRESIDENT.—Inasmuch as there is no logical continuity between these various points I think you can proceed to act upon them at once. What is your desire?

On motion of Prof. Deutsch the Conference decided that the report of the committee on the different recommendations be taken up seriatim at once.

On motion of Prof. Deutsch the report of the Committee on the second recommendation in the President's message was adopted.

The Conference then heard and adopted seriatim the report of the committee on recommendations Nos. 3, 4, 5, and 6 of the President's message.

Committee No. 2 on President's message then offered the following report on recommendation No. 7.

LOUISVILLE, KY., June 28, 1904.

*To the President and Members of the Central Conference of American Rabbis:*

GENTLEMEN: Your Committee appointed on recommendations 7-12 of the President's message, begs leave to report as follows:

#### RECOMMENDATION 7. VERSUS SECTARIANISM IN PUBLIC INSTITUTIONS

Realizing the absolute necessity of separation between church and state, we fully agree with the President in emphatically condemning the introduction and retention of sectarianism in the public schools. While in the eyes of many the reading of Scriptures, singing of hymns, celebration of Christian holidays, do not appear detrimental to the free development of the religious nature of pupils, we cannot but see the dangers to which the countenancing of denominationalism may tend.

We beg leave, therefore, to suggest the adoption of recommendation 7 in the President's message, viz.: That a standing committee be appointed by this Conference "to gather whatever literature there exists on the illegality and danger of sectarianism in our public schools, and in other public institutions, to create such other literature as they may deem necessary, and to publish such material in a tract, or a series of tracts, so that it may be in readiness whenever and wherever a vigorous campaign for the suppression of sectarianism in our public institutions be entered upon."

#### RECOMMENDATION 8. PEOPLE'S SYNAGOGUES

Recognizing the religious and moral needs of many of the unsynagogued, in the congested districts of our large cities, and the good to be derived

by surrounding them with refining, higher influences, we suggest, in accordance with recommendation 8 of President's message, the establishment of a people's synagogue in the cities of New York and Philadelphia. We advise that the expenses for these institutions be defrayed jointly by the Union of American Hebrew Congregations, by the local congregations and by other Jewish organizations in each of the cities where such synagogues are to be established. To this end here indicated we further recommend that a committee of this Conference be appointed to proceed immediately to Cincinnati and lay this matter before the Executive Committee of the Union of American Hebrew Congregations, asking them for a sum of money as a subvention of this movement. Further, that the rabbis of congregations in the communities where such synagogues are to be established be asked to secure for this movement the moral and financial aid of their respective congregations.

#### RECOMMENDATION 9. INCREASE OF REVENUE

Owing to the needs of additional funds, we concur in the opinion of the President that ways and means should be devised for the purpose of increasing the revenues of this organization. We do not, however, believe that this can be effectively accomplished by the multiplication of committees. Inasmuch as it has been pointed out to us that the publications of the Conference can be made a source of a much larger income through the use of judicious advertising, we recommend that the Publication Committee be especially charged with this business.

#### RECOMMENDATION 10. APPOINTMENT OF PERMANENT CLERK.

Cognizant of the lack of proper organization of the constantly increasing business interests of the Conference, we suggest, in accordance with recommendation 10, that the two Secretaries and the Chairman of the Publication Committee be empowered to engage a clerk whose duties shall be to distribute the publications of the Conference, to see the Year Book through the press, to act as amanuensis to the Secretaries, and to give stenographic reports of the proceedings of the Conference and of the Executive Board, and to perform such other tasks as may be from time to time assigned. Salary of such clerk is to be determined by the Executive Board, and his place of residence to be where Secretaries reside. It is further recommended that all the property of the Conference be in charge of said clerk.

#### RECOMMENDATION 11.

With reference to recommendation 11, we suggest that the Year Book of the Conference be copyrighted, and that no paper read before Conference shall be published until it has appeared in the Year Book. Further, that papers having a marketable value shall be published in pamphlet forms, price for same to be determined by the Executive Board. The price for the Year Book shall be \$1.00.

We recommend the adoption of the suggestion made by the Recording Secretary that all Hebrew quotations in the manuscripts handed in for publication be in square letters, that no changes be allowed in substance of manuscripts after having been read and that discussions shall be edited according to judgment of editors.

With reference to suggestion of Publication Committee, we beg to recommend:

A. That publication of the ninth edition of 6000 copies of Volume II and 3000 volumes of Sabbath Service be ordered, same to be bound at discretion of Publication Committee.

B. That Prayer Books be distributed for the use of Jewish convicts in such prisons where no Jewish chaplains are regularly appointed. These Prayer Books are to be sent upon requisition of a responsible party and the approval of the Executive Committee.

C. That the free distribution of the pamphlet edition of the Prayer Book, for the use of Jewish missions, be continued.

Respectfully submitted,

WM. ROSENAU, Chairman.  
M. FRIEDLANDER.  
M. SAMFIELD.  
CHARLES S. LEVI.  
DAVID MARX.  
GEO. ZEPIN.  
A. GUTTMACHER.

RABBI HELLER.—I move an amendment to the report of the committee, and that is to the effect that we do not limit ourselves to purely literary activity on a question that is as intensely practical in its nature as this. I think that this body can go farther than simply to give information or stimulate interest or enthusiasm by giving the facts. I think we can take the initiative by placing ourselves in correspondence with bodies, whose work is such as to make their co-operation likely, and that we should initiate a campaign against these tendencies, which are so wide spread, and tend from year to year to become more widespread in this country. I, therefore, make this motion; that in addition to the recommendation given to the Committee for literary activity, they should also place themselves in correspondence with such bodies as are likely to co-operate with us in an active campaign against sectarian injustice.

The amendment was seconded.

RABBI SILVERMAN.—I would like to suggest another amendment, if the committee will accept it. Instead of saying, that this committee should publish such material in a tract or series of tracts, say that this committee shall present its material at the annual session of the Conference, and the Conference order, whether it shall be published or not.

The amendment was seconded.

RABBI D. LEFKOWITZ.—I do not agree with the mover of the second amendment. There has been aggression on the other side, and we must meet aggression quickly by aggressive movement. I believe, that a year's wait for such literature is unwise. I believe action should be taken immediately.

RABBI PHILIPSON.—It seems to me Dr. Silverman is not altogether wrong, nor is Rabbi Lefkowitz altogether wrong, and that there is a middle way we may take. Instead of saying the committee shall publish, let it state that the committee in conjunction with the Executive Board of the Conference shall publish such literature.

The amendment of Rabbi Silverman was then voted on and carried.

On motion the report of the committee as amended was then adopted.

The committee then offered the following report on recommendation II.

RABBI HELLER.—I move its adoption.

The motion was seconded.

RABBI HARRIS.—We will of course generally approve the project. I yet do not think it wise for this body to carry it out, because I see trouble ahead. Dr. Silverman this morning helped me out in letting you know the difficulties that will arise in any such practical undertaking. At once the question comes forward, what sort of

ritual shall be introduced in such a people's synagogue? Shall it be the ritual of the people who compose it, or the ritual of the people who are to be aided by it? At once we create for ourselves opposition. Secondly, the organization and maintenance are very difficult tasks. Of course the Conference can very well contribute a sum of money to one particular city, particularly where there are what we call ghettos, though other cities might make some claims and might ask why they are discriminated against. While the project in itself is excellent, and while it would be well that you should give every encouragement to people's synagogues in a general way, I would warn you against any such action.

RABBI LEISER.—In many particulars Dr. Harris has said what I wish to say. Many of us who live in or have visited the larger cities feel at once the absolute necessity of establishing some institution whereby some of the things, for which we are working should be realized. But that is theory. Meeting in kindly work the men, who are to be interested or instructed, we find ourselves at once disappointed and sadly disappointed by the very annoying questions that come up. I wish I could urge upon the Conference to set aside that sum of money for the purpose, but I do not see how it can be in any wise beneficial, because as Dr. Harris has indicated, there is danger ahead.

At this point I wish to state that I have not reference to any of the larger cities, but I live in a smaller town where the conditions are a small photograph of the exact conditions that are found in the larger cities.

RABBI SILVERMAN.—I honor your President for putting this subject in his message. I think the Conference is to be congratulated on the fact, that it is in the message. This is one of those important steps we are going to take during this conference, and, if we handle it justly and carry it out ultimately we will be laying the foundation of some work, which will redound to the honor of this American Conference of Rabbis.

I must differ with Dr. Harris in his estimate of the work in New York and of the condition in New York, because my experience



there has been entirely different. We have a congested district in New York, consisting probably of three or four hundred thousand Russian and Hungarian Jews, and in this district you will find all sorts and conditions. You will find the most orthodox, the very conservative, the reform, the radical, the atheist, and the skeptic. All different classes and phases of Judaism and non-Judaism are found in this ghetto. There are thousands in the Jewish ghetto of New York, who are ready to accept Reform Judaism, if it is presented to them in a proper manner and by the proper man. There are thousands of young men and young women, who would gladly flock around the standard of Reform Judaism. The ghetto is sometimes misrepresented by men, who claim that all the immigrants in this country are orthodox Jews, clinging still closely to ancient forms and orientalism. There is a great proportion of the immigrant men and women, who are alive to the new condition of Judaism in this country, are ready to grapple with these new conditions, and are looking forward to Reform Judaism as the one means, by which they can live their Jewish life and at the same time live under American conditions; just as fifty years ago the German Jew came to this country and had to grapple with certain conditions, out of which contest grew Reform Judaism. So in the present stage the same condition exists, and the same results will come about. We have organized on a very small scale a synagogue in the ghetto of New York. It is still very small. It is founded on a conservative basis. The Rev. Dr. Leiser himself preached at that synagogue at one service. Since then we have engaged a young man, who is doing a wonderful work in that district. He is gathering around him young men and women who are sons and daughters of the immigrant class, and are building up a congregation, which in a few years, probably in only a few months, will be the basis of a Reform congregation in the Jewish ghetto of New York. I would heartily endorse the recommendation of the President and the report of the committee, and urge upon this Conference not only to assist in establishing people's synagogues in the congested quarters of the large cities of our country, but also to give moral and material support to such synagogues, as are organized in such congested quarters.

RABBI ROSENAU.—I only wish to offer a word of explanation, and will attempt to make clear the action of the committee, also to answer a certain argument, that was made here upon this floor. I take this privilege, as chairman of the committee, that has handed in this report. It undoubtedly struck some people as rather strange, that we should select the cities of New York and Philadelphia, as places, where this new project is to be tried. We realized first and foremost, that the conditions in existence in New York are conditions that not only New York has to reckon with, but the entire Jewry of the United States. While in New York they have already several synagogues corresponding to the plan we have outlined here, we feel that the synagogues in number do not seem to be commensurate with the needs that exist. In Philadelphia, there is no such synagogue at the present time. There was one synagogue of this character some six or twelve months ago. As I understand, the project was eminently successful, and would have been more so, and would have been in existence to-day, if it had not been for unforeseen circumstances. There is a yearning on the part of the people at large for a people's synagogue. I am positive that the synagogue to be started in the city of Philadelphia will, in the course of a year, support itself. A word of reply to what has been said here. The remark was made, that there would be considerable difficulty experienced in getting to meet these people and preach to them the message of reform. The committee, I believe, has distinctly not suggested the establishment of people's reform synagogues. We have recommended the establishment of people's synagogues. In the districts described, I believe it would be wrong for us to say, that we come to start a reform synagogue. I think it is best for us not to accentuate our differences. The more we preach, what might be called universal Judaism, the better it will be for us, and, if we assure them that we come to teach Judaism and ethics, we will meet with a hearty support and the encouragement of the people.

On motion, the Conference decided that speakers in this discussion should be limited to five minutes.

RABBI STOLZ.—I should like to ask a question. The committee recommends an appropriation of \$1000 for the establishment of two

synagogues in Philadelphia and New York. I should like to know how far they can go with \$1000. That will help us with the discussion very much. They undoubtedly have some plan.

THE PRESIDENT.—I shall give some light on that subject. As far as the city of Philadelphia is concerned, let me say that the machinery already exists, to the credit of the Council of Jewish Women. It has set aside in the city of Philadelphia \$300 to support that movement. The women started last year and would have made an eminent success if they had had the right man in charge. Now, in Philadelphia the problem is this. \$500 from this organization, \$500 from the Union of American Hebrew Congregations, will make \$1000. \$300 from the Council of Jewish Women would make \$1300. I can see at least \$200 from my congregation, that makes \$1500. \$200 from Dr. Berkowitz's congregation will make \$1700 to begin with. Then 25 people right in the heart of the ghetto subscribed \$25 each annually toward the support of such an institution. We only mean to guarantee a living to a young man to come there and take charge of that congregation, and to pay expenses for the hiring of a hall, the securing of a choir, light, heat, etc. I am one of those, who is firmly convinced, that after one year, in the city of Philadelphia, the institution will be self-supporting; but we need this amount at the start. And I believe the same conditions prevail in the city of New York, provided the Council of Jewish Women takes hold of this movement. Next year we will come to the Conference and say gentlemen, Philadelphia needs you no longer, go to Baltimore, go to Chicago, go to San Francisco, or go somewhere else. We want to try it in Philadelphia and New York, because we can give it personal attention there. We have started the movement there and can take care of it. I do not see why it cannot be tried at the same time in the city of Chicago. I think this Conference can vote \$1500 for this purpose.

RABBI SILVERMAN.—We are running ours now, the synagogue that we organized, with an annual expense of about \$1500. Next year we will probably need \$2000.

RABBI STOLZ.—The principal recommendation of the committee is that we appropriate \$1000 from our fund here to assist congregations

of congested districts in two cities of this country, partially to establish such congregations. Now, I maintain we have no right to do this according to our constitution. I maintain furthermore, that it would not be advisable for us to expend \$1000 for a cause of that kind, because congregations must not be imposed upon people. They must agree to form a congregation themselves. You cannot go into the ghetto and at once form a big congregation, but you can gather the people together in a small way and let them form a congregation, and the money necessary can be raised in the ghetto itself without any outside assistance from this Conference. For, after all, what does \$1000 amount to, to the large city of Philadelphia from the Conference of American Rabbis? If they can raise \$1800, they can also raise \$2500. It is suggested, that say \$500 come from the Union. We have no control over the Union of Hebrew Congregations. It does not meet until next January. The Chicago Rabbinical Association, of which Dr. Felsenthal is President, invited the young people of the West side of Chicago which is a congested district, to meet us on Friday afternoon in the hall of the Jewish Training school, and sent different ministers of Chicago over there to preach to them. All the expense we had was \$15 a month. We went to a public-spirited man of the city of Chicago, who was only too glad to give us the \$15. We had services every Friday evening for the last two years. We did not go there with the word "reform" or the word "orthodox." We preached to them Judaism. About a month ago the young people came to us and said, that they wanted to form an organization of their own. When we told them that we would not have any more services during the summer, they said: how can we arrange to have some services during the summer? We told them that we could not arrange for services but they might make arrangements themselves. They said: How can we obtain money? We said, each one subscribe something. They subscribed \$100. They have their own congregation and their own services. All over the congested district there are dozens of congregations which are supporting themselves. The one thing, which the President did not take into consideration is, that the congregations themselves shall support themselves. The little \$500 that comes from us amounts to nothing in the city of New York or the city of Philadelphia,

where there are so many, many millionaires, who ought to be glad to give that money, while \$1000 from our meager treasury of \$3000 would amount to very much.

RABBI ZEPIN.—I would like to say a word on this subject. I think Dr. Stolz is mistaken in the mere fact, that this conference is asked to appropriate \$1000. That does not mean we are going to use all of that \$1000. The mere fact that we have assured you that Philadelphia will raise a certain amount, does not mean that Philadelphia may not raise five times that amount. So far as we are able, we will get the people in the congested districts to subscribe. But what they will subscribe will not suffice to support a man for a year. We want to ask some man to give up his position or not take a permanent position, in order to go there and do this work.

RABBI FRANKLIN.—Mr. Chairman and gentlemen, to me the proposition of the committee and of the President appeals very deeply. It is only a few weeks ago that I attended the Convention of the National Conference of Jewish Charities, and under the guidance of a man, who knows every inch of the ground on the east side of New York, I went through the congested district, and had the privilege of learning certain conditions at first hand, of which, heretofore, I had only known by reading and hearsay. Most of you perhaps have also gone through that east side of New York and you know something of the conditions that obtain there. I am not here to speak pathetically of the ghetto conditions; I think there has been already too much pathos spent upon the condition of the Jew on the east side of New York. The Jew of the east side of New York does not need your pity and your pathos, and he does not want it. The Jew of the east side of New York wants the opportunity to do for himself and to think for himself. I noticed, while I was there, that there were charitable institutions on the east side of New York, but there were very few religious institutions as such that I could see. It does not seem to me that it ought to be a question of \$500 here and there. It means giving these men the direction, which they need in the organization of the congregation.

I want to say to you unless we do take hold of this problem in those

congested districts, the young men who are there will not be orthodox Jews, they will not be reformed Jews, they will not be Jews at all.

RABBI RYPINS.—It seems to me that the proposition before us, no matter how good, is visionary. Conditions in New York must have changed greatly since I was living in New York. The process of intellectual moral evolution is going on among my people just as much as it is going on among any other class of people. The Russian people are working out their moral and religious salvation just as well as any other class of people. There is advancement there, as there is advancement among other classes of people. Their children advance, and they toil and struggle to educate their children for higher obligations and the higher life.

RABBI ENELOW.—I do not quite agree with Rabbi Rypins, who just said he did not believe at all in this movement of going into certain districts of the large cities and establishing synagogues for the purpose, which is under discussion at the present moment. I believe, that in the smaller town there is less need for such an institution than in the larger cities. For instance in Louisville there would be no particular necessity for establishing such a separate synagogue. We have most cordial relations among all sections of our Jewish community, no matter whence they came or where they were born, or what form of Judaism they cling to. I know they are always made perfectly welcome at our temple. A great many of them who are very active members of the most orthodox congregations, are at the same time very regular attendants at the Sunday services. I believe that in the larger cities there is a distinct demand for the establishment of a synagogue of that kind, and for that sort of work. I am naturally in sympathy, therefore, with the recommendation that has been brought in. I am in sympathy with it, because I believe in more aggressive work on the part of that form of Judaism, that we represent. But I must say despite all this sympathy, despite the recognition of the necessity of the work, I cannot approve of the recommendation of the committee. I do not believe it is within the sphere of this Conference to undertake the expenditure of money in such an enterprise. I do not believe that we ought to do work half-heart-

edly or in a manner that would not do credit to the work. I think, if we enter upon such a tremendous task (which would really be a missionary, having simply the paltry sum of \$500 at our disposal for a great big city like Philadelphia), we would fail in our efforts.

RABBI SALE.—I want to say, that he, who does not agree with every proposition, that is made, looking to the interest or benefit of our unfortunate brother, is at once put down as one, who has a prejudice of the kind we have been charged with here on this floor time and again. I am not one of those who believe that the Russian Jew is different from any other human being. I have myself endeavored to eradicate every trace of prejudice against the Russian, Polish, Slavic or any other co-religionist. It is un-Jewish for a Jew to stand outside of any humanitarian movement, be it in the interest of the Jew or the non-Jew, and I hardly need to tell this learned body, that there are incidents in modern history to prove this statement. We ought to be careful what we do with the limited funds of this organization. We were told this morning when a resolution was presented here to give the paltry sum of \$300 for an annual scholarship for some poor Jew who is preparing to enter the ministry, that we should not appropriate our money for indiscriminate purposes, I take this to have been a tangible purpose, the realization of which and the good effects of which are easily within the reach of everybody. And here we are asked to give away \$1000 for something, the fruits of which are very uncertain. In every city in the United States there are Rabbis who are sufficiently interested in this movement, who will be willing to lend themselves to help these people, whether in people's congregations or in meetings of any other kind, looking to their intellectual, civil, moral or political needs. I think that we can leave it there and not ask this Conference to give its money to any such indiscriminate purpose as people's synagogues.

RABBI FRIEDLANDER.—As a member of the committee, I would like to emphasize my approval of the President's message by a personal conversation. I just came from New York, and one of the greatest problems to me in New York is the life and conditions of the Jewish immigration district. I called upon Dr. Blaustein, an author-

ity upon the life of these people. I said, "Doctor, please tell me, do these people deserve to be painted as black as they are?" He said, "Friedlander, I say no; they are slandered." And many remarks that have been allowed here on this floor of this Conference this morning bear out Dr. Blaustein's statement.

The discussion of the report of the Committee was then closed, and a vote taken upon the motion to adopt the report and the motion was lost.

RABBI STOLZ.—I move as a substitute that the report be so changed as to express our sympathy with that movement, and give our moral support to any of our colleagues, who wish to undertake that kind of work.

The motion was seconded.

RABBI PHILIPSON.—I wish to offer an amendment to Dr. Stolz's motion. I do not believe that there is one Rabbi on this floor, who does not sympathize with the spirit of the President's and of the Committee's recommendations. I believe the only difference is as to methods. All of us, who opposed the recommendation of the committee did so upon the ground, that we did not believe, that there should be a dissipation of energy. The great achievement of modern charity has been the prevention of overlapping of various charitable agencies in the giving of relief, and I believe there is that same danger of overlapping in our Jewish activities. Every one of our organizations wants to have credit for doing certain things. If a thing is done, what is the difference who has the credit. Let the one, who took the initiative have the credit. We heard on this floor half a dozen people, who were the first to start people's synagogues. Let them all have the credit. The Union of American Hebrew Congregations has started this work. This is a sort of circuit work. They are providing funds as I understand for this work. I therefore would offer this amendment to Dr. Stolz's motion. In addition to saying we are in sympathy with this work, some communication, worded of course in a very delicate manner, should be sent to the executive committee of the Union of American Hebrew Con-



gregations, commenting upon the excellent and beautiful work that has been done by Rabbi Zepin in the line of circuit work, and suggesting, that this work be extended in this way, and requesting that some appropriation or some plan be worked out, and that in the working out of the plan and the deliberation this Conference have some voice. Rabbi Zepin has come to me and asked me to include in it that a committee be appointed by our body to go to Cincinnati and lay the matter before the proper committee of the Union.

The amendment was seconded.

THE PRESIDENT.—I want to say that Dr. Zepin, whom we have here and who has studied the question, is one that is heartily in favor of the recommendation brought to you by your President and committee. A week ago this day I spent the entire day in the so-called ghetto of New York together with Dr. Blaustein. We discussed the question thoroughly from beginning to end, and he knows of no movement of the present day, that has more promise in the city of New York than that very movement, which you have seen fit to vote down. Here are two men who have been working at the problem. Their judgment has not been regarded sufficient. I hope you at least are so much in favor of it, that you will send your committee to Cincinnati to advise the executive committee of the Union of Hebrew Congregations to take the matter in hand.

RABBI L. GROSSMANN.—I feel I ought to explain a certain matter that might be misunderstood. I do believe there is connection between the work that might emanate from the Conference of Rabbis and the work that is undertaken by the Union of Hebrew Congregations. As a matter of fact the agent, whom the Union sends out, is charged with the duty of organizing congregations eventually to join the union, and only on that idea has any appropriation been made by the Union, not on the idea of any missionary enterprises, however good it ought to be to have these. It is not expected, and I doubt whether it would be endorsed by the Union, that the Union authorize men to go into the city of New York, where there are already a large number of congregations, and form new and competing ones. I doubt whether the Union would countenance any movement of that

kind. I believe a suggestion on the part of the Conference, that the Union enter into a purely missionary enterprise would not be received, as it should not be.

RABBI ZEPIN.—May I answer that? Having had a personal conference with every member on the committee, I know that it makes absolutely no difference to the Union whether a congregation joins or not. They tell me it makes no difference whether they get a man from our college or from the eastern colleges; only that we succeed in establishing a congregation.

THE PRESIDENT.—The question is upon Dr. Philipson's amendment to Dr. Stolz's motion, that this recommendation be referred back to the committee for reconstruction, eliminating the \$1000 clause, and that a committee be sent to Cincinnati to confer with the executive committee of the Union of American Hebrew Congregations.

The amendment was voted upon and carried.

The committee then offered the following report upon recommendation No. 9.

Upon motion of Rabbi Philipson the report of the committee upon recommendation No. 9 was adopted.

The committee offered the following report upon recommendation No. 10.

On motion of Rabbi Stolz, the Conference authorized the Executive Board to adopt the report of the committee, on condition that the whole expense of clerk hire, commissions, selling the prayer book, hymn book and year book, and distributing circulars should not exceed \$1000 annually.

On recommendation 11, the committee reported in three paragraphs as follows, A:

Rabbi Guttmacher moved the adoption of the report, and the motion was seconded.

RABBI PHILIPSON.—I feel there is a mistake here. There are some papers which are read before this Conference which should have as wide publicity as possible. They probably would not have great marketable value, but they should come before the people. If they are buried in the year book no one sees them, possibly the Rabbis do not even read them.

RABBI HELLER.—What I want to say is this, that it is due to an assembly that the papers read before it be not published before they are read.

RABBI PHILIPSON.—Certainly.

RABBI HELLER.—But this should be the only condition we should impose. Distinction in my opinion should be made between papers that are worth re-publication at our expense, and those that we do not think should be republished, but otherwise the authors of these papers should not be forced to give us the copyright in them because we are not going to draw profit from that copyright. We do not wish to do so, and as it seems to me, the only thing, that we need to say is that a paper to be presented to this Conference should not be published until it has been presented, and certainly that the Executive Committee should be given discretion to republish in whatever manner it sees fit, papers presented in our year book.

RABBI SCHANFARBER.—I move you that the portion of the committee's report saying that none of the papers read upon the floor of this Conference shall be published in any publication before it appears in the year book, be stricken out of the report.

The motion was carried.

Rabbi Rosenau then read the report of the committee recommending the adoption of the suggestion made in the report of the Recording Secretary, that Hebrew quotations should be in square writing; the adoption of the recommendation in the report of the publication Committee; also paragraph B. of the report of Committee No. 2, on message, and paragraph C. of the same report. On motion each of said recommendations of the Committee was adopted.

The Conference then adjourned.

## WEDNESDAY EVENING.

## SULZER SERVICE.

Evening Service was read by Rabbi E. Leipziger, which was followed by a paper on "The Life of Sulzer," by Rabbi A. Guttman (vide Appendix) and another on "Sulzer's Music" by Rev. A. Kaiser (vide Appendix).

## THURSDAY, JUNE 30th, 9 A. M.

The Conference was opened with prayer, by M. Feuerlicht.

Committee on Resolutions, reported:

RABBI HELLER.—You will remember that we had a communication signed by Rabbis Gries, Guttmacher and Simon, the committee on Membership Cards. The communication will probably be in the recollection of the members, and need not be re-read. The Committee on Resolutions recommends to the Executive Committee the recommendations of this Committee on Cards of Membership, with the understanding that congregations are to be notified and supplied with cards at their request. The proposition of the Committee on Membership is, that we should issue the cards on membership, which are to be given by congregations to their members, when these members go to other places, so that the members may be courteously received there. The proposition of the committee also embodies or provides for withdrawal cards, by which a member who removes from one city to another may be assured of a welcome, in the new congregation, where he makes his home. It also provides for cards, by which a child may be transferred from the religious school of one city to that of another. The recommendation of our committee is, that the Executive Committee of our Conference should take in hand the first proposition, the proposition of a membership card by which members of a congregation may be assured of courteous treatment in the towns they visit, and that we leave the other two propositions for experimentation, after we have tried this. In other words, the Executive Committee is to devise a card of this kind, and have

the card printed, and issue a circular to congregations, saying that we have such a card, and asking them to provide themselves with such card, and issue them to those persons who may desire them.

On motion of Rabbi Rosenau the report and recommendation of the committee was adopted.

The President then called for a report from the Committee on Minister's handbook, Dr. Stolz chairman. Rabbi Stolz presented the following report, prefacing it with these remarks:

RABBI STOLZ.—I must come before the Conference with apology, because my report is not as complete as I should like it to be. I wanted to consult with some members of the Conference before I wrote it in permanent form, and I had to write it rather hastily this morning. I ask the privilege of revising it a little bit before it is printed.

#### REPORT OF COMMITTEE ON JEWISH MINISTERS' HANDBOOK

LOUISVILLE, June 28, 1904.

*To the President and Members of the Central Conference of American Rabbis:*

Your Committee of one, to whom was referred the preparation of a Jewish Ministers' Handbook, begs leave to report as follows:

We have arrived at the constructive period of Reform Judaism. As essential as it was, at first, to attack the final validity and authority of the Shulchan Aruch; and necessary, as it was, to defend the right of repealing laws which no longer harmonized with modern thought and sentiment and of abolishing forms, customs and ceremonies which no longer symbolized truths and duties for the new day and generation; the ultimate object of the Reform movement was never destruction, but construction. The primary aim of the Reformers was to reconcile religion and life and to strengthen the Jewish consciousness; to emphasize the message of Judaism and to enlarge the scope of its influence; and if, elimination was at any time considered essential, it was never construed to be more than the first step in the process. The real aim of the very pioneers of Reform was to reconstruct new forms, wherever necessary, in the spirit of the truth and poetry embodied in the old traditions. Many attempts towards this end have been made both in Europe and America, and the process is still in flux. The period of experimentation is not yet over.

And yet, largely through the unifying influence of the Central Conference of American Rabbis, it appears as if the time had arrived when, even as it was found advisable, out of the many existing Reform rituals to construct a Union Prayer Book for the temple, it is also advisable to construct a Minis-

ters' Handbook out of the many different forms used by the various rabbis in their professional functions outside of the temple.

The object of this Handbook should be:

1. To promote unity in our religious practices, with loyal reverence to the old standards of worship and yet with all due respect for the liberty of the individual—it being especially understood that this Handbook is not intended to be a submission of authoritative mandatory formulas, but rather suggestive material approved by ripened experience and tested by practical use.
2. To add more dignity to all religious functions by obviating an unreadiness of mind and heart on the part of the officiating minister, and by preventing him in the discharge of important duties from deviating from good traditional forms, purely out of ignorance or foolish caprice.
3. To give to all the benefit of the best forms thus far devised by men of experience.
4. To bring these forms into more perfect shape through more frequent and widespread usage.
5. To suggest to the Jewish minister by means of a carefully prepared bibliography, such modern sources of ritualistic information as will promote religious edification and enhance the appropriateness of every religious service.

Accordingly, the contents of the Handbook are to be approximately as follows:

1. Confirmation services.
2. Marriage ceremony, including anniversaries such as the silver and golden weddings.
3. Funeral services, with appropriate Biblical and post-Biblical selections, suitable to the various circumstances and conditions that may arise.
4. Services for the acceptance of proselytes.
5. Services for the laying of corner-stones and the dedication of temples.
6. Special prayers for:
  - Initiation into the Abrahamic Covenant.
  - Sick-room.
  - Confession of sin at death-bed.
  - Tombstone setting.
  - Dedication of new home and new cemetery.
7. Selection of appropriate readings for services in the house of mourning.
8. Suggestions of appropriate Jewish music and hymns for especial occasions.
9. Bibliography of sources in which material for the above named occasions has already been collected.

In conclusion, your Committee recommends that:

1. The Committee be increased to three, to be selected by the incoming Executive Board.
2. This Committee be empowered to collect from various sources the necessary material and to present it, as manuscript, for the approval of the next Conference.

JOSEPH STOLZ, Committee.

On motion of Rabbi Guttmacher the report of the Committee was adopted.

The report of Committee on "Contemporaneous History" was then presented by Prof. Deutsch.

#### REPORT OF THE COMMITTEE ON CONTEMPORANEOUS HISTORY

BY PROFESSOR G. DEUTSCH

BRETHREN: Under the immediate impression of the horror which the burning of the pleasure boat, General Slocum, produced upon us and remembering another terrible catastrophe which meant the destruction of hecatombs of human beings in the fire at the Iroquois Theatre at Chicago, we are sadly, though not without satisfaction, reminded of the high ideal presented to us in the Mosaic Code which warns us to take care lest a blood guiltiness be upon our house. Knowing that local factors are sufficient to cope with immediate needs and that furthermore the victims were, for the most part, women and children, who have not left any needy dependents behind, I beg to suggest that we send an expression of our sympathy to the Rev. Dr. George Haas, the pastor of the church whose members were the victims of the disaster, and that we shall never tire to use our influence in seeing that the laws of the land based on the principle of the divine law be properly observed.

The war between Russia and Japan arouses among us more than usual interest. Far be it from us to forget the teaching of Scripture which warns us not to rejoice when our enemy falls. While we cannot forget that suffering is, in God's household, very often the necessary step to progress, we shall neither be unmindful of the prophetic ideal that in the end of days the time shall come when swords shall be made into plowshares and spears into pruning knives, when no people shall raise the sword against another, and they shall learn war no more. On the other hand, we have to impress our audiences with the great lesson that tyranny is its own destroyer. We shall further not fail to make them understand that through the proposed improvement in the condition of the Russian Jews by allowing unrestricted residence within the border district, the misery of our Russian brethren will not be substantially alleviated. It may be that a sudden transition from the present disabilities into full political freedom, while finally the only solution, is for the present fraught with dangers. But, on the other hand, full freedom of residence within the whole empire and unrestricted access to the educational institutions are the minimum of what our co-religionists are entitled to demand. Let this message be spoken out so clearly, both here and from every congregational pulpit, that public sentiment shall be sufficiently prepared and that our co-religionists who are blessed with wealth and have a voice in

the council of nations shall make Russia understand that she cannot count upon our sympathy under any other conditions. Should this be accomplished, we shall be ready to forget our sorrow at the slaughter of Gomel, September 14, 1903, which was a sad sequel to the horrors of Kishineff, rendered more tearful by the insufficient attempt to re-establish the majesty of the law in the various law-suits of the pillagers, rapists and murderers.

Unfortunately, Russia is not the only country in which mob violence, reminding us of the terrible era of the Crusaders, has made the civilization of the twentieth century hide her face in shame. Excesses committed in Zablotow, Galicia, September 11, 1903, and an abortive attempt to bring the perpetrators to justice March 5, 1904, a mob attack on our co-religionists in Stat, Morocco, December 17, and a merciless boycott begun against our brethren in Limerick, Ireland, January 18, 1904, fill us with disheartening certainty that a great deal of work will have to be done ere the message of our great Hillel that "not to do unto others what is hateful unto us," will become a reality. Unfortunately, a great many of these persecutions are due to the almost unintelligible survival of the blood accusation, a relic of mediæval superstition which is a blot on the civilization of the twentieth century. The horrors of Kishineff are directly traceable to such a slander; a riot in Lompalanka, Bulgaria, April 3, a fiendish attempt to poison public opinion in Germany by sending out a pictorial postal card presenting the supposed murder of the boy Simon in Trent, 1475, which the court of Munich prohibited May 3, 1904; the riots of Limerick, in which the supposed martyrdom of Simon of Trent was used as an incentive to set the population against their peaceful Jewish fellow-citizens, and finally an attempt to produce in Verona a play of which the blood accusation forms the plot, which was properly condemned in the Italian Chamber of Deputies, March 2, 1904—these and a number of smaller events show that this long refuted calumny from which the early Christians had to suffer long before their descendants turned this terrible weapon against the Jews, is still a source of danger and mischief. Permit me to suggest that an appeal may be made from this body in a dignified manner to the representatives of the various Christian churches to fulfil a duty which they owe, not merely to their unfortunate fellow-men, but also to their own good name, that they shall enlighten their own constituents on this point and take up the noble work done by such Christians of undisputed sincerity as Pope Innocent IV, Martin Luther, Franz Delitzsch, Herman Strack and others. It is with full conviction that we express here our satisfaction at the abrogation of the anti-Jesuit law in Germany, our sorrow at the revival of exceptional laws against ecclesiastical institutions of the Roman Catholic Church in France, and our deep sympathy with the great body of this church at the loss of its venerated, powerful and wise ruler, Pope Leo XIII, whose death occurred since our last meeting, July 20, 1903.

In recording the names of those who have been taken from our midst since



we met in our last convention in the city of Detroit, we mention two men who occupied prominent positions in the armies of their native countries. I refer to Jacques Nissim Pasha, Surgeon General in the Turkish Army, who died in Salonica, August 25, 1903, and to the retired Brigadier General of the French Army, Leopold See, who died in Paris, at advanced age, March 17, 1904. In speaking of them so prominently we are not actuated by vanity and pride, but we fulfil our duty in gratefully remembering those who have proven to the world that the Jew loves his fatherland with every fiber of his being and is ready to sacrifice his life for it.

It is further done in the sentiment of gratitude when we record the names of those who have worked for the cause of Israel by defending it against its enemies and by devoting their energies to the causes of charity and communal work and by giving of their substance for the alleviation of need and for the material, spiritual and moral advancement of their brethren in faith. I mention from among the unfortunate large galaxy of the noble workers for our cause who have been called home since our last meeting the names of Bernard Lazare, the noble and intrepid champion of Captain Dreyfus, who died in Paris, September 1, 1903; Julius Plotke, who died in Frankfort-on-the-Main; Charles Samuel, who died in London, October 5, 1903; Alfred Louis Cohen, who died in London, December 12, 1903; Solomon Loeb, who died in New York on the same date; our unforgettable Leo N. Levi, who was taken away from us in the prime of his life and in the midst of his blissful career, January 13, 1904; Count Leonetto Ottolenghi, who died in Asti, February 20, 1904; the devoted worker for the cause of Israel, Colonel Albert W. Goldsmid, who died in Paris, March 27, 1904, and whose enthusiasm for the religion of his fathers deserves so much the more recognition as he had been brought up in a different religion, and out of the love for the religion of his ancestors returned to the fold of Israel; Judge Myer S. Isaacs, who died in New York, May 24, 1904; and the noble hearted philanthropist and lover of Israel's spiritual treasures, Kalman Wolf Wisotzki, who died in Moscow, May 25, 1904. Having arisen from the Musar Stübel, the dingy meeting room of Lithuanian mystics, to the prominence of a leading merchant in Russia, he remained true to the ideas of his youth, showing that in every phase of its life Judaism is able to produce noble men and great citizens.

In this connection we have to mention two men who have not been of the household of Israel but who fought our battles against our enemies because they considered it their duty as members of the human family. We gratefully record the names of the great German historian, Theodore Mommsen, who died in Charlottenburg, November 1, 1903, and who has an everlasting claim on our gratitude by the noble work which he did in the early stages of the anti-Semitic movement in Germany. We further record with gratitude the noble Frenchman, Ludovic Trarieux, who died in Paris, March 13, 1904, and has established for himself a lasting memory in the Société des drolts de l'homme, which he founded.

In reviewing the unfortunately large galaxy of those who have worked more specifically for the spiritual treasures of Israel, we mention first with pride and gratitude the great American Jewish scholar, Marcus Jastrow, who died in Philadelphia, October 13, 1903. While not a member of our body, he has left a void in our midst as one of the most scholarly men who ever graced the American rabbinate and as one who, through his great work, the Dictionary of the Talmud, has left a monument more lasting than brass, and facilitated for all succeeding generations of English speaking theologians the study of one of the most important works of Jewish theology. We mention in this connection the names of the Hebrew authors, Hillel Noah Maggid Steinschneider, who died in Wilna, October 30, 1903; Joseph Kohn Zedek, who died in London, December 28, 1903; Eleazar Atlas, who died in Bialistok, April 6, 1904; Chajim M. Horowitz, who died in Frankfort-on-the-Main, April 8, 1904; Chajim Selig Slonimsky, who died in Warsaw, May 15, 1904, in the ninety-fifth year of his age, having lived to a patriarchal age and being the dean of all Jewish authors, he has, as such, already a claim on our reverence, but he has besides established for himself a lasting memory as an inventor, as a promotor of culture amongst his fellow-men, as a man whom Alexander von Humboldt distinguished by his friendship, and as the founder of the first and the most influential Hebrew daily. It is only proper in this connection that we should record with respect the name of Deborah Romm, who died in Wilna, December 3, 1903. The founder of the largest Hebrew publishing house, she has a place in Jewish history, and we regretfully think of the great loss to our science caused by the narrow minded Russian censorship which forced her to bring out mutilated works. Let us hope that the misfortunes of war will usher in a new era for Russia and that she will finally abandon her narrow and antiquated policy of insisting on expurgating works which are now merely monuments of the past and whose presentation is of high interest both to Jewish and non-Jewish scholars. Hesitatingly I mention the name of Michael Levi Rodkinson, who died in New York, January 6, 1904. While the result of his literary activity is subject to severe criticism, we have to recognize both his indefatigable energy and the shortcomings of our own public which considers the demand of Jewish science rather a pretext for asking charity than a duty which they owe to themselves.

The year has taken from our midst three prominent Jewish journalists: Geo. L. Lyons, who died in London, January 14, 1904, the founder of the Jewish World; Flaminio Servi, who died in Casale Monferrato, January 23, 1904, the editor of the Vessillo Israelitico; Moritz Rahmer, the editor, for many years, of Israelitische Wochenschrift and its literary supplement, who died at Magdeburg, March 2, 1904. It is our duty to record the names of these men and their work as a tribute to the important place which religious journalism holds in modern Judaism. I further mention in this connection the name of the aged Jewish authors, Moritz Wolff, rabbi of Gothenburg,

who died March 19, 1904, and our own Abram B. Arnold, who died in San Francisco, March 28, 1904, and who, an example frequent up to the end of the eighteenth century, but which has become very rare in our days, in spite of the fact that he was a practicing physician and a medical author, found time to devote his pen to Jewish literature.

In conclusion, I mention the name of the most popular Jewish author who has been taken from us since our last meeting and who might well be called one of the classics of modern German novelistic literature. I refer to Karl Emil Franzos, who died in Berlin, January 28, 1904. Being born in a Jewish environment which presented a rather repulsive appearance to a man of modern culture, the son of a father who was an advanced liberal in religious matters, he not only remained a Jew in name but also in sentiment. His realistic pictures of Jewish life in Half Asia—a term which he coined—his sympathy with the cause of the oppressed, his zeal for their advancement, have made his novels not only lasting works of art, but also strong testimonies to noble Jewish sentiment.

Let the names of those whom we have mentioned be recorded in our minutes and let a copy of this record be sent to the Jewish press and wherever possible to the families of the deceased whose names we wish to honor, and let us unite in the customary manner in a prayer of thanksgiving to the Giver of life whose kingdom is an everlasting kingdom and to whom we pray that He may wipe the tears from every face.

RABBI HELLER.—Mr. President, I move that this paper be received and the resolution recommended in it be concurred in. My reasons are these; we are all indebted to the writer of this paper for the great fund of valuable information that he has embodied, but to my thinking at least we should be establishing a bad precedent, if we begin the practice of making this Conference a general clearing-house of Jewish necrology. I don't think the Central Conference of American Rabbis has any duty of going over the wide field of great Jews, and Jews that were almost great, and of the benefactors of Jews, and incorporating them year after year, and sending, by wholesale, resolutions to their families. I do not think we are called upon to do this. I do not think even that it is in place for us to present any such paper as this, which is far more in place to my mind in a year book, or in the issue of a Jewish paper just before New Year, but it is not a work that we are specially called on to do, because it is not done by other similar bodies. I think our time is sufficiently precious to see to it, that we devote it to those lines of business, which are more or less peculiar to ourselves, I think, as I said on a previous

occasion, that we cheapen the value of our resolutions of condolence, by sending forth forty or fifty such resolutions year after year, to all the various people that we can pick out on the face of the universe. I think it would be far more appropriate, if we should limit ourselves year after year to some four or five, or perhaps six or seven of the most eminent Rabbis and scholars of our faith, and that we should leave resolutions, thanking the benefactors of the Jews, to secular bodies like the Union of American Hebrew Congregations. Whatever may be your opinion on this head, though many may differ with me on this subject, I think you are all likely to agree, that we shall commit a great error, and to some extent we will lower the dignity of this body, if, this year and in subsequent years, we shall in this wholesale manner adopt resolutions and send forth memorials.

A motion was made by Rabbi M. Messing that the report be received, and the motion was seconded.

PROF. DEUTSCH.—I wish to say, that I do not disagree with brother Heller in what he says, but he did me an injustice in presenting this matter before the Conference, as if I had done it of my own accord. You had resolutions last year. Rabbi Voorsanger introduced the resolution which was adopted, that a committee should be appointed, of which I was made the chairman, to present happenings since the last Convention, insofar as such would require to justify any action or expression of sentiment. I simply wish to vindicate myself in stating what I did, that I was simply conforming to this appointment.

The motion to receive the report was carried.

On motion of Rabbi Rosenau the recommendations in the report were adopted, and the Executive Board directed to carry them out.

The Committee on National Organization being called upon for a report, the chairman Rabbi Silverman stated to the Conference, that, for various reasons, the committee had been unable to meet during the year, that some of the members were not present at this Conference, and asked that action on this subject be postponed for

another year. On motion of Rabbi Guttmacher the request of the Committee on National Organization was granted.

RABBI HELLER.—I have one resolution to report. I think I may do so, though I have not had time to consult the committee. A day before yesterday while the Alumni of the college were gathered in their session, we received a message that one of the southern Rabbis had passed away, Rabbi Isaac Mendes, of Savannah, Ga. I am thoroughly aware that he was not a member of our Conference, not from any reasons that are at all discreditable to this Conference or to the man; but at the same time we have again and again given an expression to our sympathy and offered our condolences to the families of those, that had not been members of our Conference, and as this was a most deserving, spiritually minded man, I propose to this Conference that we send a telegram to the widow, conveying the sympathy and condolence of this Conference.

RABBI SILVERMAN.—I rise to second the motion of Dr. Heller. I knew Dr. Mendes personally, having met him on different occasions. Whenever I met him the subject of the Conference was always brought up for discussion, and he very often expressed his regret at not having joined the Conference earlier. He said that, if he was situated a little further north, he would certainly have been a member of the Conference, and have been glad to have joined it in its deliberations. For these reasons, in addition to those stated, the resolution should be carried.

The resolution was carried by a unanimous rising vote, and the President appointed Rabbis Silverman and Heller to prepare such a message and send it immediately.

The Committee on Thanks then presented the following report, which on motion was unanimously adopted.

Your Committee on Thanks begs leave to submit the following:

The fifteenth convention of the Central Conference of American Rabbis before closing its sessions in the Falls City desires to put on record its profound sense of gratitude to all those who have so generously contributed towards making the stay of the Conference in this city so thoroughly delightful.

To the Jewish community of Louisville we offer our most heartfelt thanks for their warm hearted and whole souled hospitality, which we will ever cherish as an inspiring example of Israel's reverence for and appreciation of its teachers.

With special appreciation we mention the General Committee on Arrangements, the Committee on Entertainment, the Council of Jewish Women, the Sisterhood of Adath Israel, the officers and members of the Standard Club, and all others who have extended so many tokens of kindness during our pleasant sojourn in this beautiful city.

We furthermore desire to extend a special vote of thanks to Mr. I. W. Bernheim for the lavish hospitality accorded us while holding our sessions at his elegant country home.

We feel that to a great degree we owe the manifestation of the splendid hospitality which has everywhere met us to our esteemed colleague, the Reverend Doctor H. G. Enelow. We discern the wisdom of his guiding hand in all the admirable arrangements for our pleasure and the conduct of our business.

To the press of Louisville which has so ably and judiciously reported our proceedings to the public at large and also to the Jewish press we extend our heartiest recognition.

Finally, we thankfully acknowledge our indebtedness to the Rabbi, President, and other officers of Temple B'rith Shalom, for putting their temple at our disposal in holding our divine services.

We recommend that this expression of our thanks be conveyed in the customary form to the individuals and organizations and the press mentioned in these resolutions.

Respectfully submitted,

JOSEPH LEISER.

B. SADLER.

MAURICE LEFKOWITZ.

The Conference then took up the question of place of next meeting, and the Secretary read a letter of invitation from Rabbi Moses J. Gries of Cleveland, O.

On motion of Rabbi Philipson the invitation was accepted.

The President then called for a report upon the question of Synod from Committee No. 1, on President's Message.

RABBI PHILIPSON. Mr. President and Members of the Conference, I desire to thank you in the name of the Committee for the

indulgence extended to us, permitting us to have all of this time. It was absolutely necessary. We have wrestled hard and long with this problem. I consider it very fortunate that all the possible different opinions were represented on the committee, and the Vice-President can not be commended too highly for the wisdom and foresight he showed in the selection of that committee. I believe all possible arguments were threshed out in the committee. We have a majority and a minority report. In addition to the majority report itself, which will be on general principles, we have a plan for the organization of the Synod, which will be presented in case it is desired. The majority of the committee represent, I believe, the status of opinion as far as the majority of the Jews of this country is concerned for a desire for a central religious organization.

RABBI SALE.—I rise to a question of privilege. I would like to know whether it is permitted to prejudge or prejudice.

THE PRESIDENT.—I was wondering.

RABBI PHILIPSON.—Do you want me to read the report?

THE PRESIDENT.—Yes.

Rabbi Philipson then read the majority report:

*To the President and Members of the Central Conference of American Rabbis:*

Your Committee on the first six recommendations contained in the President's message begs leave to report:

#### MAJORITY REPORT

*Ad. I.* It is becoming more and more apparent that a central religious organization is needed in American Israel. Questions of religious, ethical and communal import are arising constantly which should be considered and pronounced upon by such a body. A synod consisting of rabbis and of delegates from the people is a historic and traditional institution in Israel. We therefore endorse the recommendation of the President referring to this need. Such synod shall not be an ecclesiastical court with power to dictate to the individual conscience, to restrict or interfere in any wise with freedom of either belief or conduct. The purpose of such a synod, in our judgment, is to guide by a consensus of academic and practical wisdom and thereby educate Jewish public opinion.

We recommend that a pamphlet be prepared by the Executive Committee

containing the paper on Synod read by Dr. Enelow at Buffalo, the suggestions contained in the messages of Presidents Silverman and Krauskopf at Detroit and Louisville, the suggestions made in the report of the Sabbath Commission presented at the Detroit Conference, the remarks in Dr. Margolis' paper on "Theological Aspects of Reformed Judaism," the report of the Committee on Synod submitted at Louisville, Dr. Felsenthal's paper on "Some Jewish Questions," the majority and minority reports on recommendation No. 1 of President Krauskopf's message, together with such other explanatory material as the Committee shall deem necessary; five thousand copies of the same shall be printed and distributed so as to bring the matter before the Jewish people of this country and thus enable them to form an intelligent judgment on the subject.

We recommend that the Executive Committee of the Conference take the necessary steps preparatory to the convening of a preliminary meeting to effect the organization of a synod in conformity with these principles.

DAVID PHILIPSON.  
MAX HELLER.  
JOSEPH STOLZ.  
MAX MARGOLIS.  
MAURICE H. HARRIS.

Rabbi Felsenthal then read the minority report:

#### MINORITY REPORT

There are certain parts in the report in regard to which we disagree from the majority, and to which we cannot subscribe. Foremost among these parts is the proposition to create a central institution to be called "a synod." There is no necessity of pursuing such centralizing tendencies in American Israel. If, for practical purposes, and *only* for practical purposes—we mean, for such purposes which concern the welfare of Israel in general, conjoint action becomes necessary, then let conferences *ad hoc* be called. But a standing central synod is, we repeat, unnecessary. Furthermore, the synod idea, in its very *kernel*, is a dangerous one. Insignificant as at present the idea may appear, and innocent as it may look to the furtive observer, yet, if we examine the matter more closely, we must conclude that there is poison in that seed, and this poison may spread out and produce in coming times ills and dangers to American Israel not yet dreamt of. To the words, "a synod for American Israel," a very bad odor has become attached during the last fifty years. While in other parts of the world and at other times in history the word synod may have had an innocent meaning, in America it embodies the idea of being a central power to regulate not merely outward practical measures for the benefit of the American portion of the Jewish people but it has, since 1855, when the so-called Cleveland platform was constructed, and ever since days prior to 1855, received the sense of being



an institution by which the religious opinions and the religious practices of congregations, their members and their officers shall be governed and guided. A hasty glance upon the Cleveland platform will show that great dangers were there in an embryonic state in that platform. Furthermore, do we not remember that at later times, again and again, even within the last few years, endeavors have been made, and the demand has been accentuated, to publish a "Union Catechism," to formulate a crystallized creed, to bring about a uniformed American Israel in matters spiritual and exclusively religious, in matters which should forever be left to the individual?

It is possible, yea, it is likely, that at present the advocates of a formation of a synod for the Jews in America have not the remotest idea of thereby creating a vehicle for the suppression of free thought and for creating obstacles hindering free organic development of thoughts and endeavors within Israel; and yet in future times the intended central power may easily degenerate and may become truly dangerous. It may enslave the minds, may cripple the free mental activities, it may diminish or weaken the possibilities for sound and true progress.

It is wise to oppose bad movements in their very beginnings. *Principiis obsta!* is a wise saying, which has come down to us from olden times. Kill off bad propositions when they are still in an embryonic state. After such propositions have once been adopted, and after they have grown somewhat, it may be a difficult task to kill them and to exterminate them as they deserve. Therefore, kill them in the very beginning! Burn them in a very heated furnace! Bury them deeply in a grave from which there is no resurrection for such mediæval specters! There is death in the pot. Throw it away as far as you can. Throw it away!

In the haste in which these remarks have been penned, we could impossibly enlarge more on the topic and enter into a closer examination of the ideas expressed in this matter in the majority report. We refer, however, once more to the paper read last Monday by one of the signers of the present report, namely, by Dr. B. Felsenthal, before the Central Conference in open session.

Respectfully,

B. FELSENTHAL.

SAMUEL SALE.

T. SCHANFARBER.

On motion both reports of the committee were received.

On motion of Rabbi Guttmacher the discussion to follow upon the majority and minority reports was limited to two hours, and each speaker to five minutes.

PROF. DEUTSCH.—I wish to say that I am fully in sympathy with the minority report, although I would not have used such strong

language. I am afraid we are doing something that is a mistake. We are posing as possibly assuming authority, which it is never possible for us to attain. We are sinning against the spirit of history—the old Jewish Synods. The Sanhedrin is a matter, just as old as Jewish nationality in Palestine, and since I do not believe we can recall Jewish nationality in Palestine, I do not see how any one can believe you can renew such an institution. We had attempts of that kind once or twice in modern Judaism, in 1869 and in 1871.

Another point I wish to make. I yield to no one in respect to Isaac M. Wise. He was a great man, a great leader, but all the same his greatness is based on the fact that he understood his time, was in sympathy with his time. He came to America in 1846, when all over Europe the question of Synod was agitated, came from a despotic country, came from the old country where naturally a man was led to believe that ecclesiastical authority can be established at will, and he adopted the idea of a Synod, and we must not forget that he had authority, but he himself at the Conference in Rochester in 1895, abandoned the fight. How can you expect that you can legislate and see your ideas obeyed and respected? Here is a deliberative body to be composed of 100 ministers and a certain number of laymen. Everybody is supposed to consider himself bound by it. They will say there are a hundred and fifty men, a majority of whom have expressed this opinion, consequently this is a matter of opinion, and I am guided by it. That is all we can expect. More we cannot expect from this Synod.

RABBI HELLER.—I think we all ought to speak on such a question with a great deal of hesitation. I think we are all of us pleased that this is the central question with which this Conference occupies itself at the present session. To me it appears principally in the light of a clash of philosophies as if the spirit of 1848 and the spirit of 1904 were arrayed in mutual antagonism. The word Synod itself arouses in me a dislike and a resentment. Even though having come here with the intention of opposing the Synod, I have on the other hand arrived at the conclusion that I ought to support the majority of the committee. The word Synod and the thing the majority proposes are two different things. In fact, if I could think of a different

term than that of a Synod, I should be in favor of stating it. What does the majority report propose? We said this body is not to interfere with individual conscience, with individual conduct, that it is never to do anything that may restrict or hinder the liberty, spiritual or otherwise of any individual. What we do want, however, is this, an institution having a Conference like this, in which we must all confess many of us arise and speak unpremeditated words that are afterwards regretted; a Conference, to which everyone has access and in which the smallest may speak; a Conference, in which the laymen with their experience are unrepresented. Instead of this we wish a Conference that shall be smaller and larger at the same time; more carefully selected in membership, and wider in embracing also a selected body of laymen. To this so-called Synod what do we wish to entrust? We wish to entrust to it—I am now revealing part of the detailed plan—only such questions as shall come to it not from individuals but from bodies. Upon these questions this Synod is to pronounce, with no other authority except the weight that comes to it through its membership. Now we are told by gentlemen that the Cleveland Conference adopted a kind of Synod, and that in Germany also Synodical resolutions were passed to be ineffective and unproductive for a number of years. There is no question that the same thing might happen to us. In my opinion it is also our duty to constitute such a body, in order to give to American Judaism an instrument that shall accomplish what seems to me a much needed task.

On motion of Rabbi Rosenau the part of the report of the committee stating a proposed plan for the organization of the Synod was read to the Conference.

RABBI SAMFIELD.—I do not share the fear of ecclesiastical authority and hypocrisy as it has been expressed by our worthy and venerable friend and brother Felsenthal of Chicago. I think, that here in the United States there is no possibility or probability of ever having any ecclesiastical head or any Synod to control the congregations of America. We have in the United States less cause for a Synod than in Germany. In Germany we have a Synod of laymen

and of Rabbis called together to battle against prejudice and attempts to deprive the Jew of his rights. How would American Israel benefit by a Synod? If questions are asked by laymen they are properly put before this body, and there are men in our body competent to judge. They bring their answer before the laymen, and then the Executive Committee of our body has as much authority as is invested in the proposition or plan laid before us by the majority of the committee. I tell you that we are on dangerous ground.

RABBI FRIEDLANDER.—I wish to register my vote in favor of the majority report. My reason is this: Dr. Enelow in his report says the Synod is a Jewish institution found at every critical juncture of Israel's history. This is certainly a very strong and a very true statement; and I maintain that we have now arrived at a critical juncture, because we have come to a time when codified Judaism is mistaken and confounded with chaotic Judaism. There must be a misconception or a misunderstanding about the definition of the word Synod. I believe this has been perfectly and thoroughly explained here. We do not ask for a court. We do ask for Jewish authority. We want a council, in which shall be represented every Jewish constituency, with every Jewish interest.

RABBI HARRIS.—I feel that we have arrived at a dangerous condition, a condition that I will call anarchy, a condition when every man does what is right in his own eyes, because there is no recognized rule of practice in the question of departures from the old law. We accept the Mosaic law of the Pentateuch, or we do not accept it. It has never been specified how far away the new departure has gone. I will give you an instance. In New York a gentleman wished to marry his deceased wife's sister against the law. One or two Rabbis said they would not marry him against that law. Another decided that he would. He did. There was no general board to decide. A Rabbi here at this Conference informed me the first day I arrived that his Reverend predecessor had given up Saturday morning service. They only had Friday night service, so the congregation came to regard that as the correct thing, to have no service on Sabbath morning. And the congregation was not in Chicago.

RABBI JACOBS.—This Conference should be the Synod. We have decided the question of the Sabbath, that we should keep the Sabbath, and if we want services on other days we can have any day of the week we want in addition to the Sabbath. These are practical questions that we should discuss and decide instead of going into purely outside matters. If we will do this we already have a Synod.

RABBI MOSES.—Those in favor of the establishment of a Synod might perhaps be glad to find no stronger opponents of this movement than the present speaker and a few of the previous speakers. The hopes of the supporters of the Synod will be realized here. You will carry your day, but you will, probably, later in the glare of public opinion and the laughter that will come upon us, regret this day. What is to be the purpose of this Synod? I tried to find out by the information in the plan of organization. It shall decide, but it will have no power to enforce the decision. Whom shall this Synod represent? It shall represent of course us, the reform people. Do you know we are becoming more and more a minority. Without a Synod we know pretty well what is right and what is wrong in American Israel.

RABBI SADLER.—The physical universe is held in place by two forces, the centrifugal and the centripetal force. I believe in Judaism we have too many centrifugal forces, and I fear the Jewish congregations are all flying off on a tangent. We need a centripetal force or Synod to be established which will be a centripetal force.

RABBI M. LEFKOWITZ.—I am not afraid of the word Synod, but what is it going to do? Is it going to have ecclesiastical authority? Certainly not.

RABBI RYPINS.—I am not in favor of a Synod for these reasons: First we do not need a Synod, second, nobody is going to be benefited by a Synod. If a so-called synod were organized as advised by a few leaders here, which would meet every five years, what would we do with all the questions that come before the Rabbis during the five years between the meetings of the Synod? What if a woman wants to be converted in order to marry a Jewish young man or

if a man wants to marry the wife of his dead brother? Could I tell them to please wait five years until the Synod meets? I am against the Synod because we do not need it and the people do not want it.

RABBI C. LEVI.—I believe that we have now set out to crown the work that was begun in American history 50 years ago. The question then was, how shall we make Americans of Jews. The question now is, how shall we make Jews of Americans? The historical movement in the midst of which we are at present states that you can make Jews of Americans by Zionism or otherwise you may make nonentities of them. This proposition to organize a Synod is to put in an effective counter movement against the historical interpretation or misinterpretation of the great religious movements among the Jews of America. And it tells us that it is neither assimilation nor Zionism, but unification of the spirit of American Israel that will be the salvation of the American Jew.

RABBI ENELOW.—Mr. President, I was glad to listen to the remarks of Rabbi Levi the preceding gentleman, because I think Rabbi Levi has done a thing that I was anxious to do myself, that is lift the discussion to that high plane upon which I am glad to see it was placed by Rabbi Heller, who was one of the first speakers. I was going to say something against the method we have pursued this morning of confining and restricting this discussion to giving personal incidents and happenings in the lives of individual members. I want to relift it to the level upon which it was placed by Rabbi Heller. In his defense of this movement Rabbi Heller also says it presented a difference of philosophy, as to whether we should hold to the philosophy of a generation ago, or whether we should try to organize the predominant philosophy of to-day. I want to say to him it is a difference of principle. I fully subscribe to the statement of Rabbi Heller. I can see the force of it but I am going to speak of that in a moment, still I should like to bring this out also, that the discussions to me bring out a difference in principle. I do not know what is the disposition of the Conference toward the report I read yesterday morning. It was supposed the report would

be read in connection with the discussion of the President's message on this point. But I want to ask you, if you can, to give thought to the paper which from the depths of my heart and with all the intellectual capacity I have at my disposal, I wrote for your consideration. It seems to me I view that subject of the Synod from a higher standpoint than that which has been adopted by the majority of the speakers that have spoken here this morning. I hope to bring out this great fact, that the question whether any Synod should be established in the country for the Jews of this country was determined by what we think Judaism stands for and especially the future of Judaism in this country and in the world at large. I make this distinction between Judaism as a nationality and the re-establishment and union of Judaism as a religion pure and simple. It seems to me before you can commit yourself to any particular view of the Synod, you must answer to yourself what your view is concerning Judaism and concerning its principles. Do you think Judaism relates to the re-establishment of the State and nation, or do you think that Judaism is a religious movement and nothing but a religious movement. If Zionists were to stand up and argue against the Synod I would respect the grounds of their argument and I would understand it perfectly in accord with what I tried to state in my paper. But those of you that are not Zionists what do you propose to do with your Judaism? I want to say the Synod is not merely a place of judgment concerning questions of petty individual experience, but it is to be a great centralizing cultivated body for American Judaism, and for that matter for Judaism at large, for all those Jews that will come to it for instruction or for co-operation. I take it that there are things going on to-day in our country that emphasize the necessity for such an organization.

I say if you have a central organization representing the Jewish religion as a religious body simply, it will tend to emphasize the character of the Jew in western life. Most of you I say will not deny they are Jews in this country religiously speaking and nothing else. It is a truth you cannot deny. I want to say that I think there are numbers of laymen in our communities throughout the country who are not only able but anxious and enthusiastic to participate in our religious life and labors and take part in the work of

a Synod. Let us in voting on this proposition remember these matters. Let us remember this Synod is not contemplated for the purpose of publishing catechisms, or for the purpose of settling the difficulties of local petty problems, but rather it is contemplated for the purpose of establishing a central organization to handle the larger interests of Judaism in this country, and as far as possible to unify our religion. I say we need to add a large body of laymen who shall take care of the practical questions of our Judaism.

RABBI SILVERMAN.—One of the principal arguments made against the Synod is the point which referred to individual liberty and freedom, and I believe that that carries more weight with the opponents of the Synod than anything else. There are many men among the Rabbis who are afraid of losing their individual liberty. There is no one who wants freedom and liberty in his policy and in his actions as a Rabbi and leader of the congregation more than I do, but I am ready to vote with the majority in favor of the Synod, for a curtailment of these very liberties that have run riot in American Judaism. Too much liberty defeats itself and becomes the very source of the weakness of any institution. The basis of American liberty is the very fact that it is prescribed by law, to which all the people consent. They circumscribe their own freedom by instituting certain well defined regulations; so we will only strengthen the Rabbi and strengthen Judaism by limiting the traditional freedom which has existed among the leaders of Judaism in general. If we decide in favor of an organization of this kind, we will place this Conference upon a higher plane than it has ever stood before. I would furthermore state, that I believe the majority of this Conference are in favor of a central organization, and as proposed by the majority of the committee, but are opposed to the plan. I myself am not in favor of that plan.

RABBI SCHANFARBER.—We have listened to a great many speakers, and one thing that has struck me here has been the number of men of experience, who have come before this Conference and spoken against the establishment of what has been termed a Synod. We should listen to the voice of experience. We should listen to that old



man, who came here during the heat of summer time and in his old age to give expression to the thought that was nearest to his heart. We should at the same time remember that the various opinions expressed upon this floor give evidence of the fact how difficult it would be for you to establish a central organization. Everyone that has arisen upon this floor seems to have a different opinion. One has stated that it is the purpose of a Synod to give us an authoritative statement touching the life of Judaism. Our committee that has brought in the majority report has said in the report that it is not the purpose of the Synod to give us an authoritative statement, but that it is the opinion of the majority of this committee that the Synod should not be an authoritative body. It should only be an advisory and deliberative body. I think the crucial point of the existence of this Central Conference of American Rabbis has been reached. We are always talking about the unity of Israel. This thought has been expressed upon this floor more than once. We are aiming for the united Israel again, and I ask you what will be the result if we adopt the majority report? We will simply throw up a high wall against ourselves? And what will be the power, what will be the influence of a Synod? The members of the majority of this committee have so diluted it that they have taken away all its force and all its power. There is not one iota more of power that will exist in the proposition produced by them than already exists in this very Central Conference of American Rabbis.

PROF. MARGOLIS.—It has been said during the discussion on the floor that the greatness of Rabbi Wise consisted in that he was in touch with his people. I shall go one step farther, and say that his greatness consisted in that he possessed that peculiar tact which enabled him to lay his hands on a thing that was going to be, that he was able to foresee the future. The curse has been among us that we Jews have always been sluggards in the movements of the world. We are always behind the times, and while right around us the world accepts a new phase of things, we are still defending the positions abandoned by them.

RABBI STOLZ.—I want to say, that when brother Enelow wrote to me asking me for my opinion with regard to a Synod, I wrote to him

that I was opposed to a Synod, and gave the very reasons that have been given by Dr. Felsenthal and some of the others here on the floor. But I wish to say that I came here with an open mind, and thought if the plan of the Synod that was to be presented here was above the objections offered to it, I for one was willing to give up my objection and consent to it. Furthermore, when Dr. Felsenthal was wavering in his mind, whether to come here or not, I tried to use my own personal influence, also the influence of Dr. Deutsch, to urge him to come here and present his views in as forceable a manner as he can present them, because they are his life convictions, the opinions which he expressed, some twenty or thirty years ago in a little booklet, with great strength and force, and with the addition of a great deal of learning which he naturally has not put into his report. But I wish to say this, and I say it with all reverence for Dr. Felsenthal that the old spirit of '48 as it was expressed, the old European hatred of all kinds of religious organizations, is so thoroughly ingrained in him that he did not come before this Conference with an open mind, and that he was not willing, as repeatedly expressed here, to have anything to do with the organization, no matter whether every possible objection that was offered to it was answered or not. Now I claim that the plan that is here presented is so clearly free from every objection that if you would but hear it read again and would consider it you could not help voting for it. What are the objections? The first is that it is against freedom, that it is against liberty, and it is possible that the Synod will degenerate into an organization that will prevent individual thought and action. In the first place, that is against the spirit of our democratic law, the spirit and training of our times.

RABBI SALE.—I find as much diversity of opinion among those who favor as among those who look with disfavor upon the organization of a central body to be called a Synod. So I do not think we will arrive at a conclusion at this session of the Conference. I want to say that I believe that both those who have advocated as well as those who are opposed to the formation of a central body are thoroughly in earnest and sincere, and I believe that it is unjust in spirit for anyone to pass an opinion upon anyone else. A word may fall

unguardedly now and then from the lips of some impassioned speaker, but I do not think it ought to weigh against him or his views. So I shall not attach too much importance to some words that were spoken here this morning by one of the most whole-hearted Rabbis of our faith in this country. What I fear, and what the oldest Rabbis in this country fear, was the curtailment of that intellectual and religious freedom which is a part of the very essence and soul of the religion of the Jews. It was that religious freedom which guaranteed the old orthodox Jew the perfect right to stand upon his orthodoxy, and which assures to the radical of the radicals of to-day among the Jews the right of calling himself by the historical name of our fathers' faith. And it is against any danger of the infringement of this fundamental characteristic of our faith, that I would advise against the formation of a central body even to advise, or to educate, or to declare to the congregations what Judaism is supposed to be. I would not curtail the liberties of the individual. He may go far beyond that which I hold to be essential in my religion, yet I would uphold him in his defense of that which he in his conscience and before his God honestly and sincerely defends as his understanding of the great historical truths that have come down to us from the days when the old prophets were surrounded by peculiar political and national environments. I am willing to widen the scope of this body; I am willing to take in laymen who are willing to come into this Conference, and let them deliberate with us, and I am willing to let our deliberations and declarations go out before the world. But, my friends, I want it plainly and distinctly understood that whatever we do here we do here as a Synod if you so choose to call it. I am not afraid of the word. I ask what will be the effect, suppose we call this body, suppose we have a Conference of a few Rabbis selected from this body and a few laymen? Let the Rabbis in their own congregations work as assiduously, as earnestly, as intelligently in behalf of the religion of the Jews as this young champion who argues for a Synod, and let them stand agreed and let them present a solid front against every one who would curtail the freedom of the Jew and the American in this country. And I want to say to you, my friends, that the one essential of the Jews is to stand united before the world to-day.

On motion of Rabbi Rosenau, it was decided that the chairmen of the majority and minority of the committee should have an opportunity to complete their argument upon the subject before the Conference. These speakers were limited to ten minutes time.

RABBI FELSENTHAL.—As I said in the paper, we want no Pope or Popelings. You may be impressed by the idea that the majority report has no mistakes in it. I believe my friends you will excuse me, when I say that there are some mistakes in it, some historical mistakes and some essential mistakes.

RABBI PHILIPSON.—Ten years ago I would have spoken just as fervently if not as eloquently as Dr. Sale, but during the last ten years with the study, and the observations which I have made of Jewish life in this country, I have become converted to the idea of the necessity of a central religious organization. I use that term advisedly, because I believe most of the objection to this report of the majority of the committee lies in the name. If you had called this by some other name than Synod, there would be none or very little of this objection which has been made on the floor. I am not afraid of the name. It is what we understand by the name that counts. A rose by any other name would smell as sweet. I suppose you think a Synod by any other name would be just as objectionable. The remarkable thing in regard to this matter of a Synod is that the strongest individualists ought to favor the Synod. It seems to have been brought out this morning that those who favor a central religious organization are in favor of hide-bound authority, and that those who do not favor it speak most eloquently for freedom in the Jewish camp, for which they would live or they would die; as if we want to bind our Jews or shackle them. It is not a true presentation.

We want this central religious organization, in which there shall be Rabbis and laymen. We know just as well as you do that there is no distinction in Judaism between Rabbis and laymen. You do not need to tell that to us.

Another point, Dr. Wise has been referred to on this floor to-day. If there was an individualist, if there was a democrat in spirit, it was Isaac M. Wise.

I want to make one other point in regard to this matter, and that is this; that we cannot prevent ourselves from noticing the trend of opinion. Public opinion in American Jewry to-day is for a central religious organization. I do not know how many of you were present at the St. Louis convention of the Union of American Hebrew Congregations, when my brother Stolz and myself brought up the question of an American Jewish Congress. I have never seen such enthusiasm in a convention. The convention was carried off its feet by the very idea that there shall be an American Jewish Congress.

What was the result? It is true it was carried by the convention, but the method was wrong, that was all, and men in all parts of this country tell me that if it had not been for the method that was proposed, they would have been absolutely in favor of it. The Jewish press some of which is good and some of which is not good, was almost unanimously in favor of it. Gentlemen, it is true the trend of public opinion to-day is in that direction.

THE PRESIDENT.—Before I put the question, I wish to state to you that every one, who would have liked to speak upon the subject, will be given a chance to print in the year book anything he desires to say of about five minutes length.

The Conference then took a Yea and Nay vote upon the motion to adopt the report of the majority of the Committee. The vote showed the Conference so evenly divided, that the committee by leave of the Conference withdrew its report, except the paragraph referring to Synodal literature.

YES: Simon R. Cohen, H. G. Enelow, M. Feuerlicht, L. M. Franklin, M. Friedlander, T. Godshaw, A. Guttmacher, M. Harris, N. Krasnowetz, J. Krauskopf, D. Lefkowitz, E. W. Leipziger, Chas. Levi, Harry Levi, E. Margolis, M. L. Margolis, A. Messing, J. Mielziner, D. Philipson, Wm. Rosenau, B. Sadler, J. Silverman, J. Stolz.—23.

NO: B. Bonnheim, F. Cohn, G. Deutsch, B. Felsenthal, S. Frey, B. Grad, L. Grossmann, P. Jacobs, D. Klein, J. Klein, S. Koch, L. Kuppin, J. Leiser, M. Lefkowitz, M. Messing, I. S. Moses, M. Newfield, J. Newman, I. L. Rypins, S. Sale, M. Samfield, T. Schanfarber, G. Zepin.—23.

The Committee on Circuit Preaching presented the following report, which was adopted on motion of Rabbi Rosenau:

*The President and Members of the Central Conference of American Rabbis:*

GENTLEMEN: Your Committee to whom have been referred the reports of the Director of Circuit Work of Union of American Hebrew Congregations and the Chairman of the Circuit preaching Committee of Central Conference of American Rabbis begs leave to report as follows:

We note with pleasure that the active missionary work of the Committee on Circuit Preaching has been successfully furthered by the Director of Circuit Work, U. A. H. C.

In view of this success, we recommend that the Committee on Circuit Preaching be instructed to co-operate with the Committee on Publication in preparing such religious literature as is necessary for the continuance of this work and that the Bureau of Circuit Work of U. A. H. C. be made the distributing center of such literature. We further suggest that the Executive Board of the Union be advised of the readiness of the Conference to co-operate with them in the manner stated.

We sincerely appreciate the courtesy of the Circuit Work Committee of the U. A. H. C. in presenting to us the detailed report of the Director of its Circuit Work, and heartily endorse the methods of procedure inaugurated for this great undertaking.

## STATISTICS

Realizing the historical importance and scientific value of carefully gathered statistics, we especially recommend that this Conference instruct each member thereof to co-operate with the Director of Circuit Work in collating the necessary information.

Respectfully submitted,

CHARLES S. LEVI, Chairman.  
MORRIS M. FEUERLICHT.

The Committee on Resolutions then reported with its recommendation, the following two resolutions:

In order to bring our Conference into closer relationship with our congregations, be it

*Resolved*, That a communication be addressed annually after the adjournment of the Conference by its officers to the boards of trustees of the congregation containing an account of the work done by the Conference and touching notably such points as are of interest to our congregations.

DAVID PHILIPSON.  
LEO M. FRANKLIN.  
HARRY LEVI.

*Resolved*, That the Publication Committee be authorized to distribute gratis on requisition of a member of the Conference and with the approval of the Executive Board, copies of the Union Prayer Book to non-Jews whose

acquaintance with our ritual and whose influence in shaping public opinion in smaller communities will help to spread a correct knowledge of the tenets and aims of Judaism.

ISRAEL KLEIN.  
ISAAC L. RYPINS.  
JOSEPH STOLZ.

On motion of Rabbi Guttmacher the reports of the committee was adopted.

The Auditing Committee on Report of Publication Committee reported. Report adopted.

The special auditing Committee on the Report of the Publication Committee have carefully gone over all the accounts and find them correct.

M. H. HARRIS, Chairman.  
FRED. COHEN.  
D. KLEIN.

The Committee on Nominations then presented its report which was adopted (vide page).

#### PROPOSED AMENDED.

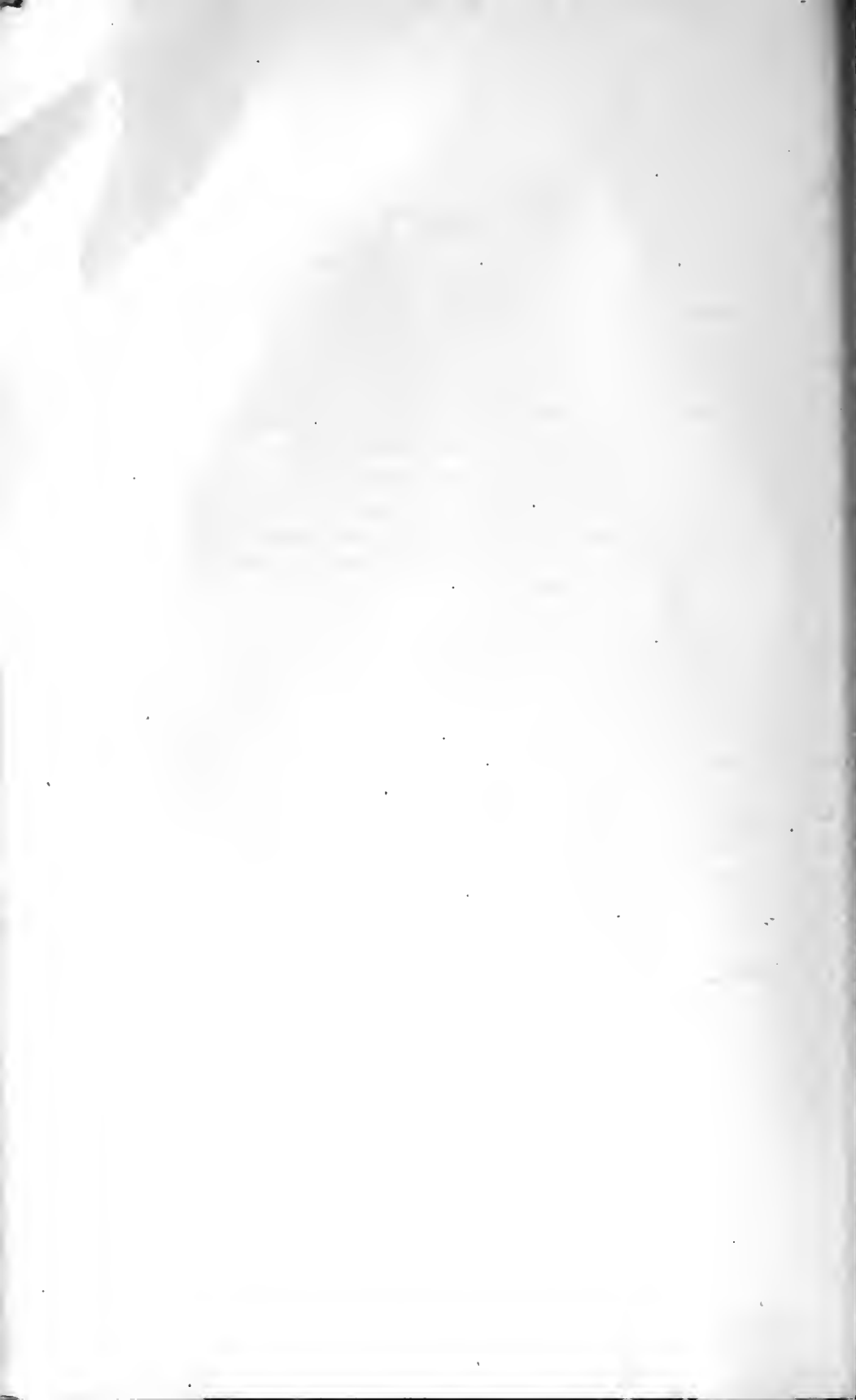
A proposed amendment to the constitution of the Conference was then presented, as follows:

We propose that the constitution and by-laws be amended to the effect that the office of Second Vice-President shall be abolished, and that one member shall be added to the Executive Committee.

(Signed) JOSEPH SILVERMAN,  
MAX MARGOLIS,  
M. H. HARRIS.

On motion of Rabbi Deutsch the proposed amendment was laid over for one year.

The Conference closed with a Hebrew prayer by Prof. Deutsch.





## APPENDIX.

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### LIKE PRIEST, LIKE PEOPLE.

CONFERENCE SERMON, CENTRAL CONFERENCE OF AMERICAN RABBIS.

By REV. DR. DAVID PHILIPSON

When my fellow members of the Executive Committee did me the honor of requesting me to deliver the Conference Sermon this year I could not but devote thought to what such a sermon should be and what manner of subject it should treat. For I take it that there should be something distinctive in a deliverance of this kind just as there is in a baccalaureate sermon, a dedication sermon or any sermon for a special occasion. To preach a sermon along similar lines as on Sabbath or holiday before the average congregation would be a work of supererogation before this body and in this place. I am fully conscious of the difficulty of the task of preaching to preachers; aware of my limitations as I am and awake to the seriousness of the duty I have assumed I make bold at the outset to request you to receive what I may have to say in the brotherly spirit in which the words are spoken, for though in places I may appear censorious I speak as I do only because I feel that there is a time to speak as well as a time to keep silence and that there are certain things in our relation as rabbis to our congregations and to Judaism at large which are not as they should be and which should receive full, earnest and careful consideration at our hands.

I believe that no one will deny that the effect of the pulpit upon the pew is for good or ill according to the point of view from which the preacher regards his work. To express just what I want to say I shall take the liberty of transposing the prophetic phrase *Kaam Kakohen* (Hosea IV: 9) so as to make it read *Kakohen Kaam*, like priest, like people; this shall be the text whereon I shall base what remarks I have to make; like priest, like people, yes; are we suffi-

ently conscious of this? De we all keep before us as constantly as we should the tremendous influence of our individual attitude as preachers upon the religious outlook of the people? Are we all as alive as we should be to the fact that with us it lies in great part to make the cause for which we stand respected in the eyes of men or the object of unconcern and indifference? Is the purpose with us in all our waking hours, as it surely ought to be, to place the truth above thought of self, to scorn the arrogant dictations of those "whose armorial bearing is the almighty dollar" even though it jeopardize our popularity, to be the sentinels on the watch towers of Zion, prophets with head in air, whose voices are trumpet calls pointing out faults and shortcomings rather than time serving politicians in the pulpit with ear to the ground listing to the direction in which the popular currents are blowing? We stand as individuals in our pulpits, as individuals our influence is uplifting, indifferent or debasing as the case may be, as we determine. The prophet of old bewailed the time when Israel was as a flock without shepherds, no worthy leaders to stand at the head of the community; truly *alman yisroel* Israel is widowed, yea, worse than widowed, if those who stand in the leader's place make light of their mission and the Zedekiahs ben Chenaanah usurp the place of the Micaiahs ben Imlah; this let us never forget *Kakohen Kaam*—like priest, like people. The *man* stamps his individuality upon his work; notably in this age of uncertain shifting religious conditions, he who stands as a tower of strength will be indeed the refuge for struggling souls whose grasp upon the realities of time and eternity has been loosened owing to the disintegrating influences everywhere at work. If we would add a stone to the edifice that Israel's leaders have been constructing throughout the ages we will succeed in doing so only if we are fully possessed of the faith that we *can*, that with us advances, stands still or retrogrades the work. It will not do for us to constantly complain of the indifference of the people and the irreligion of the age. It is true, the people are indifferent; it is true, the age is not so deeply concerned with purely religious matters as former ages have been. There is scarcely one of us, I take it, who has not in moments of despair cried out in bitterness of soul against the indifference, irreligion and materialism of the people. Here, there and everywhere jeremiads are uttered in the pulpit so bit-

ter, so despairing, so depressing that one wonders whether there is any hope at all for the future if these dark pictures reflect the true state of affairs. Just as it has grown customary for laymen to blame the rabbis for all the ills in the Jewish body religious, so are we given in many instances to throwing all the responsibility for the light esteem in which religion and the pulpit are held upon the laity, taking homiletical license in interpreting the old maxim "*Kol maqom sheyesch chilul hashem en cholquin Kabod l' rab*," and rendering it wherever the spirit of irreligion is rampant, proper respect is not shown to the rabbi" (Ber. 19b). In all likelihood the truth of the matter lies somewhere between these extremes. The irreligion of the age is a convenient phase; we can readily dismiss all responsibility by placing upon this scapegoat all the sins of the house of Israel and all our own shortcomings. But this will not satisfy earnest men and as such we are here assembled.

Let me take up first that aspect of this question which cannot but concern us as rabbis more chiefly than any other. I refer to the notorious fact that the pulpit does not attract the pick of our young men as do the other professions. Where a hundred enter the legal, medical, engineering and academic professions, one gives himself to the pulpit. Wherein lies the cause for this? Is it due purely to the irreligion of the age, or is it due in part to the pulpit itself? Is the pulpit recreant to its charge, do the men who occupy the pulpit fail to invest it with that dignity and worth as would make it seem the finest post for high-minded men to occupy? What is the cause of the change which has come upon Jewish thought in this matter? Time was when a Jewish parent considered it the greatest blessing if his son became a rabbi in Israel and when the Jewish Croesus regarded it the highest honor to ally himself by the marriage of his daughter with a noted rabbinical family. That period is certainly past. Consider, too, the evidence from the inside. Within the past few years four young rabbis occupying honorable positions have stepped out of the ministry. It is not betraying confidence to state that a number of candidates for the ministry have come to me and stated the doubts and perplexities that beset them and their purpose to enter some other field of endeavor. It is not more than two months since an open letter was published by a rabbi standing in the very forefront in answer to an enquiry of a young man desirous of

entering the ministry in which the questioner was solemnly warned not to do so and with all the force of expression for which the writer is noted he set forth at great length the reasons why the pulpit to-day is unattractive to young men of parts. Where lies the reason for this consensus of opinion without and within? Jewish parents regard the pulpit with disfavor as a life work for their sons, Jewish ministers leave the profession or advise others not to enter it. Of course it will be said that where one rabbi deserts the pulpit a score remain faithful, where one rabbi advises a candidate not to enter the profession a score may advise differently. But straws show which way the wind blows and these are very significant straws. Why, then, I ask again, this veiled if not open disfavor evinced towards the pulpit? Why is it the exception and not the rule for a son of the so-called good families to enter our rabbinical colleges? I know the reasons that have been given by our religious diagnosticians. Chief among these is the material one that other professions pay better and that the Jewish parent, practical as he is, in selecting a career for his son has his eye directed to the material welfare. But then it may be asked in turn, granting that this is true, and I know instances in which it was the deciding factor, why does not this great work so appeal to rich parents who can leave their sons a competency as will place them beyond all need, or why does it not appeal to rich young men into whose calculations the material consideration need not enter at all? The cause therefore lies deeper than the mere question of money. Then there is the reason dwelt upon in the open letter to which I have referred, viz.: the dependence of the pulpit on the good will of congregational magnates and the disdain in which the position and the cause are held; it is claimed that knowing the conditions that obtain in many Jewish congregations, self-respecting, high-minded and idealistic young men hesitate before subjecting themselves to the indignities which many an occupant of the Jewish pulpit is compelled to undergo at the hands of rich vulgarians and upstart parvenus who often hold a commanding place in congregational councils. And then to mention only one more of the reasons that has been given for this state of affairs, viz.: that the Jewish pulpit is not peculiar in this, that it is a sign of the times, that the same cry is being heard in Christian denominations and that leaders of thought in the Christian world are bewailing this

same tendency of college-bred young men to think of the ministry last as a life work when sixty or seventy years ago it held the first place. And the mediaeval proverb which has done service so often is called into play *wie es sich christelt juedelt es sich*. That this same phenomenon is visible in the Christian world can not be disputed but I take it that the cause is absolutely different than with us. I remember reading about a year ago a remarkable article written by one of the strong thinkers of the English church entitled "The Reluctance of Young Men to Take Orders." In this study the writer pointed to this same state of affairs that I am discussing; the reason, however, which he gave was that the established creed of the English church which the candidate for orders was compelled to subscribe to demanded belief in dogmas which are outgrown, and he contended that until this creed is modified so as to bring it into harmony with the intellectual outlook of the present, young men who are best worth having, young men who will not juggle with terms, young men to whom truth is the first thing in the world no matter what is second, will be kept away from the church. Much the same must be the case in the Presbyterian church with its mediaeval confession of faith which has driven many strong men from that communion. But this Christian condition does not hold in Judaism. There is no such problem among us. Judaism requires no subscription to dogmas or doctrines at variance with reason or the intellectual standards of modern man. With us there is thorough intellectual freedom. Hence this suggestion that the reason why the rabbinical office is not sought by the intellectual and social elite is to be found in the similar conditions prevailing in the Christian world does not hold, for the parallel is incomplete; of course one fact can not be blinked as present in both the Christian and the Jewish camps which is of weight and this is that where in a former age religion occupied the first and foremost place and all things were subservient to it our scientific age has directed the view of men to the tangible and visible things of earth and the spiritual and invisible have been relegated to the second place. This, together with the other reasons which I have hinted at above, explain in part the phenomenon under discussion. But it is not the whole explanation. These are the conditions outside of the pulpit and the ministry. May there not be reasons also within our charmed circle? Is it not possible that here in the lesser

consideration that the pulpit is held there may be applied the thought "like priest, like people." May it not be that in some measure the pulpit is at fault and that in some degree at least we can so correct certain conditions as to raise the pulpit and the profession in the estimation of the people? Let us then look into and examine the ways and the methods in vogue and in the spirit of mutual helpfulness try to arrive at some serviceable results.

I have no doubt that there will be weak-kneed brethren who will shake their heads as to the wisdom and propriety of such a proceeding. Such will think even if they do not openly say it that the pulpit has critics and detractors enough without and that it is the part of loyalty for us who stand in the pulpit to defend it, show forth its strength and conceal its weaknesses if it has any. Surely the chauvinistic policy is always a mistaken one; the true patriot is not he who yells the loudest and subscribes to the dictum "my country right or wrong," but it is he who after recognizing wrongs and shortcomings calls attention to them and does what he can towards correcting them and making the right take the place of the wrong, the true the place of the false; so also in every walk of life, *Qushta qoi, shakra lo qoi*, "truth endures, falsehood endures not," however assiduously we may strive to bolster it up; if there be shortcomings in our profession then in God's name let us be strong enough and brave enough to recognize them and name them; if there be tendencies among the ministry that conduce towards lowering the pulpit from the high place it should hold in the estimation of the people then let us pluck them out of our midst; if it be indeed true, *Ka Kohen Kaam*, that the people's attitude has been determined by any lack among the rabbis, then it is our first duty to consider this carefully and do what we can individually and collectively towards betterment and improvement. I do not presume for one moment to say that this is universally the case. I recall with reverential feeling the many tried and true men who have shed lustre upon the Jewish name by their life-long toil in the pulpit, who by their learning graced the position, by their devotion ennobled it, by their fealty to principle dignified it, by their helpfulness to the people glorified it; the roll of rabbis famed and unknown, sung and unsung, who for over two thousand years have led the Jewish communities the world over is indeed Israel's roll

of honor ; nor has the glory all departed ; there are still all over this world, in other lands and in our own, men occupying the pulpits who are worthy of standing in the company of the best of all the ages ; this goes almost without saying, but with all this it has yet happened in the experience of most of us to have been forced to the conclusion that there does not exist to-day that traditional Jewish sentiment towards the rabbi which found expression in the words *Mora rabokh k'mora shomayim*. This brings us to the crucial point of the subject in hand. If this sentiment has disappeared what can we do towards resuscitating it, at least in part, in the face of all the difficulties in the way caused by the change of front of the world in regard to religion and religious concerns. Of all things let us not lull our consciences to sleep by the application of the stupefying narcotic of *laissez aller*, that it is useless to attempt to stem the tide and that individual effort in conflict with universal sentiment is like a pigmy battering at an impregnable fortress. Ah ! but it is individualism that counts just here ; the individual rabbi in the individual community ; you and I are in great measure individually responsible ; it is the course of each one rabbi in each one community that is a mighty factor in determining the attitude of the community towards the cause the rabbi represents ; since the day of the prophet Ezekiel this is good Jewish doctrine ; so then in this aspect this is of vital burning concern to us ; much as he would, not one can disenthral himself from this obligation if he looks upon his calling as a sacred trust and not merely as the spade wherewith to dig.

First then there is here as everywhere the personal equation. The respect for the pulpit and the cause of Judaism rises and falls with its occupant. It is notorious that much of the contempt which was felt for the pulpit in quite a number of communities in an earlier day was due to the fact that many unworthy men who were no more fitted to preach the word of religious truth than a mountebank palmed themselves off as rabbis upon unsuspecting communities. These were frequently individuals of unsavory character and they brought the calling into disrepute. This unfortunate condition of affairs was one of the reasons that led our great leader, Dr. Wise of blessed memory, to agitate so long and so constantly for the foundation of a theological seminary where men might be trained who would raise the

tone of the profession and from whose ranks the Jewish communities who had been in so many instances so ill-served might secure guides with a truer perspective of the necessities and properties of the situation. Let me quote the words he wrote in 1875 in his *Reminiscences*, when speaking of his first effort in 1855 to form associations for the support of such an institute. "If American Jewry had been ripe for such an undertaking at that time, as some few men in Cincinnati and Louisville were, what could not a school like that college have accomplished in twenty years? There would have been no necessity to look to-day with a Diogenes' lantern for educated preachers and teachers fully acquainted with the English language and conversant with the customs and habits of the country." God forbid that I be understood as claiming that there were no worthy men in American Jewish pulpits before the Hebrew Union College was founded, but there can be no manner of doubt that while a number of renowned leaders whose names stand highest on the register were at the head of some congregations, the smaller communities were in a large measure at the mercy of men of whom the least said the better. That condition at any rate has been improved and the scandalous state of affairs of that earlier day has passed away, let us hope forever and for aye. From the contemplation of the sorry condition into which men of that ilk degraded the pulpit we are startlingly impressed with the tremendous significance of the personal equation. Truly, "like priest, like people." The people took their cue and their view from the preacher's acts and so do they still to-day, so will they in the future. May I be permitted to paraphrase an ancient word of warning to make it fit the case in hand, "ye rabbis be careful of your words and acts . . . ; the congregations who listen to you and are guided by you may drink and die and the name of Heaven be profaned."

In our individual self-searching and probing there comes this further question, do we take our work so seriously that we place it above all else? Are we determined to force the recognition of the dignity of the pulpit even from the reluctant? Have we made of ourselves "a defended city, an iron pillar and brazen walls" against the modern "kings of Judah and the people of the land?" Have we abiding faith in the word that came to Jeremiah "they shall fight



against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." For just as truly as the life of the prophet of old was a fight and a struggle so is that of the prophet of to-day, for that is what the true preacher is and must be when all is told. Have we set up a certain ideal for our work? Have we the strength to withstand the presumptuous demands that individuals wise in their own conceit undertake to make upon us from time to time? Have we set out with the purpose to preach Judaism and to give the Jewish interpretation of the facts of life? Have we persisted in this, for this is, after all, our work and our mission as Jewish preachers, in spite of the constant and insistent cry that has been drummed into the ears of all of us for less Judaism, less religion in the pulpit and more topics of the day, scientific talks, artistic analyses, literary digests? For let us never forget this, that if we are anything at all we are experts in religious and ethical teaching, and that, too, from the Jewish standpoint; here we have the right to demand a hearing; in all else, unless there be universal geniuses among us, we are only amateurs and we only cheapen our cause in the estimation of the discerning, whose judgment after all is the only one worth considering, by lecturing on all subjects under the sun.

Let us keep our pulpits true to their purpose, giving them a character all their own; the best informed among us cannot attempt to vie with the college or university teacher in his specialty; a fine thinker has written very recently, "the less the preacher tries to compete with the lecturer and the journalist in these times of specialization the better;" in this day of the magazine and the popular lecture the people certainly need not us to popularize the researches of students; let us not attempt to compete with these agencies, for even though the people be interested for a time it will prove a Pyrrhic victory; the ultimate loss will far outweigh the temporary triumph; our Jewish literature, our Jewish endeavor, our Jewish *Weltanschauung*, these are our specialty, and though our building erected on these foundations rise but slowly it will rise surely and we will do yeoman's work in the cause wherein we are enlisted.

Further, brethren, do we always put our cause first and ourselves second? Have we the purpose to make the pulpit respected no matter what the effect on our personal popularity may be? Is it not

sadly true that there is a tendency to-day in many rabbinical quarters to stand "pat" with the people at the expense of rabbinical dignity? Most ingenious devices are being invented whereby the good will of parishioners may be gained and retained; again "like priest, like people"; how can the people have the proper respect for the position if the rabbi descends to the use of the methods of the ward politician. if he preaches in season and out of season that all is well in Jewry, that the life of the people cannot be improved upon; the word may become current among the people that the rabbi is a nice fellow, that he is a good mixer, that he is clubable and so forth; he may advance thereby his own personal welfare, but he contributes nothing, nay, on the contrary, he detracts from the dignity and worth wherewith he should hedge his position about: you remember that apt word of the Talmud (Ket. 105b), "if a learned man is overly popular with his townspeople it is not due to the fact that they recognize his excellence but that he does not correct them for their faults." The truth speaker, the man with a message, has neither the time nor the inclination to work out plans and schemes for winning the favor of his constituents; this is nothing more nor less than a form of personal bribery; work *l' shem shomayim* is the only standard worthy of men in our profession, yes, of true men in any profession or occupation; in my own city a noted judge who has gained the highest place in the estimation of his townspeople because of his fearlessness and his faithfulness to high ideals was tendered recently a testimonial by his fellow-citizens upon his retirement from the bench; at the close of his address, in response to the compliments showered upon him, he used certain words which will bear repetition and comport well with what I have said on this portion of my theme, "let a man stand as the Duke of Wellington was said to stand—four square to all the winds that blow. Let him, as Captain Letterblair says in the play be honest because honesty is the best policy, and even if it is not, be honest anyway. Let him stand, as Emerson says, squarely on his feet and the great huge world will come round to him, and if it does not come around to him, let it go where it belongs."

Another point, friends. Do we all give our *essential* task the consideration it should have? This essential task is without a doubt preaching. Now, preaching that shall appeal to earnest-minded men

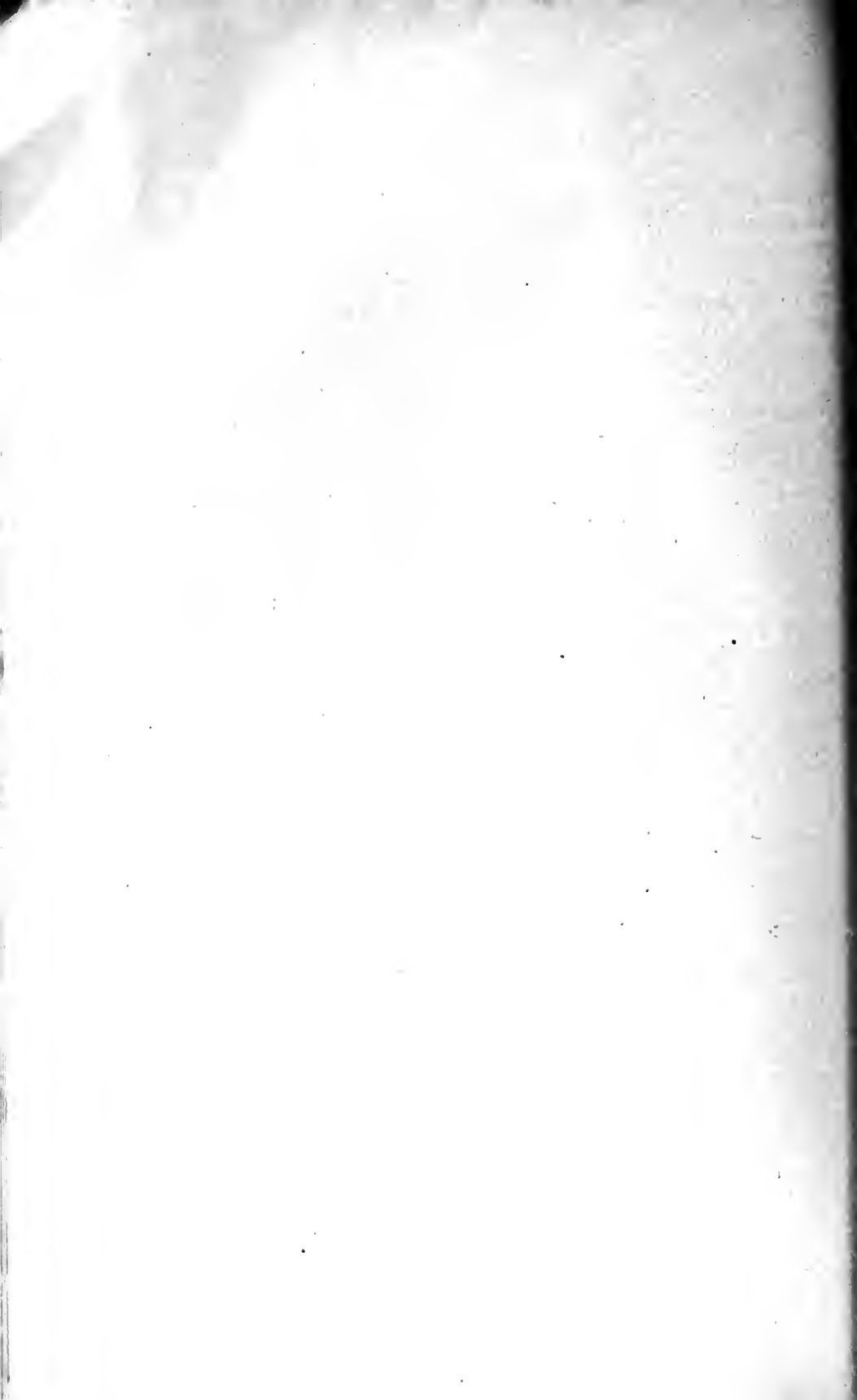
and women, preaching that shall invest a pulpit with strength, preaching that shall be worthy the name, requires the best thought and the most conscientious preparation that we can give to it. One of the greatest preachers, if not the greatest, this country has ever had, constantly and consistently refused to be drawn into any side paths and into any side work that would consume his energies; he held that he was a preacher first and last, and that all his strongest endeavor and best energy belonged to his pulpit. Must it not follow as does the night the day that such a pulpit will hold a very high place among the influences in the people's life, and must it not follow, contrariwise, that the pulpit whence commonplace platitudes and empty phrases are preached week after week will be below par in the estimation of all who are capable of forming a judgment? Among my acquaintances there is none whom I esteem higher than a college-bred man who is deeply interested in Jewish matters and yet rarely attends the synagogue wherewith his family is affiliated. I was curious to know the reason of this and the answer I received is significant; said my friend: "I will be perfectly frank; I am anxious to attend service and would were there anything in the sermon to edify or stimulate me, but the man who stands in our pulpit does not think and hence gives me nothing to think about; his sermons are words, words, words, and instead of putting me into the mood that a sermon should, they irritate me because there is no religious depth or soundness to them." Now, these words were spoken not by a carping critic, but by a thoughtful, earnest, religiously-minded man, and they furnish food for reflection. Is our pulpit work the outcome of hard, sustained and constant thought, or do we take it lightly? Are we scholarly-minded or simply practically-bent? Are we sensation-mongers, or truth-seekers, is our pulpit work a sacred trust or only a means of livelihood? Is our best thought given to each and every sermon or are we content with one or two hours' preparation? Thinking is hard work, the hardest kind of work. Is this hardest kind of work apparent in the pulpit output? These are the questions which occurred to me after the conversation noted above. They have been with me ever since and I have simply expressed aloud to you what I have been considering silently. I submit the matter to you for judgment. Certainly it can not be gainsaid, that the pulpit must be

thoughtful if it is to obtain and retain respect and estimation ; again *Kakohen Kaam*. The people sitting under such preaching will be impressed with the dignity of the rabbi's message and the cause that he in his person represents must gain in every way.

One thing more, brethren, and I will have finished. I have been invigorated more than I can say by my recent studies of the utterances and writings of the great rabbis who were the protagonists of the reform movement in Judaism. The principle of reform meant something to them. It was not an empty phrase. I could not help but compare the attitude of Geiger and Holdheim, the Adlers and Einhorn, Samuel Hirsch and Auerbach, Salomon and Frankfurter and others of the participants in the rabbinical conferences of the fifth decade of the nineteenth century with the hesitating position of many of our number to-day. Ours is presumably and nominally a conference of reform rabbis. We are rabbis of reform congregations. Do we stand for principle? Or are we willing to put principle on or off like a garment? Are reform and prophetic, universalistic Judaism living issues with us or are we being swept from off our feet by the wave of reaction that is threatening to engulf a certain section of Jewry? The cry has gone forth, backwards! The banner is unfurled with the watchwords mediaevalism, sentimental romanticism, Zionism! Ours it is to meet that cry with the countershout forwards! Ours it is to hold aloft our banner with the motto, reform, universalistic Judaism, world-wide Messianism! If the people are confused, if they know not what their Judaism really signifies, it is due in great part to the fact that unmistakable and strong pronouncements are not made from our pulpits as constantly and as firmly as they should be. Here and there a powerful word is spoken, but one misses that general united effort that alone can produce the impression of strength. I plead then for constancy to the ideas and ideals of our reform movement! Let us not be affrighted by any metropolitan surrender to ghettoism and reactionism. If the pulpit stands firm and unmoved in the proclamation of all that our American reform Judaism as preached and fought for by Isaac M. Wise and our other great leaders signifies, the people will fall into line ; let there be no wavering, no halfheartedness, no weakkneed surrender on the part of those who occupy the leader's place, and this

must react upon the led ; like priest, like people ; we have principles, let us preach them ; we have ideals, let us proclaim them ; to prophetic Judaism belongs the future ; let not our faith wax weak ; we too, who lead the way to the new promised land, the Kingdom of God in all the earth, must needs be strong and of good courage as Joshua, the leader into the promised land of old, was bidden to be ; only let us not despair nor wax faint of heart ; let us not be confused by the cries resounding in the Jewish arena, but convinced that we are the vanguard continue our course undismayed and unafraid until the very end.

I have done. I thank you for the patience with which you have listened to what I have had to say. These things have long been in my heart. I have brought them to your attention for what they are worth in all earnestness and sincerity. May they have been received in the same spirit. We are beginning tonight the sixteenth session of our conference. May our deliberations tend to quicken the enthusiasm of our people for our glorious faith ; may the spirit of love and brotherhood, friendship and peace prevail here ; may we bear constantly in mind the intent of the word, " like priest, like people," and so be faithful to the responsibilities that rest on us as the messengers of the good tidings of the Lord who may be with us and guide us to the light of His truth. Amen !



[The writer alone is responsible for views expressed in this article.]

## REFORM JUDAISM AND THE RECENT IMMIGRANT.

By RABBI A. HIRSCHBERG

The problem of Reform Judaism and the Recent Immigrant involves many equations with as many ramifications as there are difficulties. These difficulties have been increased a thousandfold by the present agitation looking towards the enforcement of severe restrictive measures which would close the gates against many of our co-religionists who now look with longing eyes to this as their promised land and expect to come to these shores in the near future. While such restrictive legislation would materially lessen the difficulties and perplexing intricacies of our problem, we must, if we are to be true to our teachings, make a determined fight for their admission. It can readily be seen, however, that we will thereby add to our burdens and make the problem more difficult of solution; but, in view of the fact that there are many people—not a few of whom are Jews—who look upon the recent immigrants as undesirable persons who, having no visible or probable means of support, are liable to become a charge upon the public funds and therefore prove detrimental to the best interests of the country and, in view of the fact that there is a vast amount of error, misrepresentation and distortion of truth concerning the character of these immigrants, who will deny the necessity of correcting these erroneous impressions and making America accessible to all our oppressed brothers in foreign lands as our first and immediate duty in the premises?

The advocates of restriction have been encouraged in their efforts by the writings of such men as M. Menchikoff, one of the editors of the anti-Jewish journal of St. Petersburg, the *Novoe Vremya*. In a recent issue of that paper, he gave vent to his spleen in the following words: "There are 8,000,000 Jews in Russia. They are a vagrant tribe amidst established nations, totally unfit for husbandry and they almost invariably season their petty trades with various tricks and

usurious practices. They are mostly keepers of bars and brothels, smugglers, receivers of stolen goods, money-lenders, pawnbrokers, counterfeiters of coin, etc. They could no more raise the culture of the country than develop a rich industry or a big trade. As a whole, they are ignorant and anything but naturally gifted. They are hostile both to Christianity and Russian independence. They are as a dissolvent in the national culture and organism. They should either found a kingdom of their own outside of Europe as the Zionists propose or else renounce their nationality. The real Ghetto of the Jews is Judaism itself, an old creed which congeals its followers in a serfdom heavier than that of ancient Egypt. To me it seems that the only possible Canaan for all, including the Jews themselves, would be Christianity and the assimilation of the Jews with those nations among whom they are now living."

While the exaggeration and animus of this utterance are apparent on the very surface, yet it, with many others of the same ilk, has achieved its purpose and created in certain quarters grave fears of a tidal wave of Russian immigration sweeping over this country and inundating the native population. While the number of Russian immigrants has been small when compared with that from other lands, yet it has been constantly on the increase and the Russian Jew is now pointed at apprehensively and many feel it their duty to protest against his admission in large numbers.<sup>1</sup> They have such an unprejudiced source as M. Anatole Leroy Beaulieu as authority for the statement that "the Semitic question has ever been inseparably connected with the immigration question. When Jews settled in a land, they came as strangers; their origin and their religion made a social barrier which could not be overcome and consequently their assimilation was a very difficult matter." The American restrict-

<sup>1</sup> "The statistics of immigration of Jews from Russia give for the years 1882, 1883 and 1884, the respective numbers: 16,321; 9186 and 11,584 but inasmuch as these statistics depend on the port of departure and many came from German ports, it can readily be seen that these figures do not give an adequate idea of the real number of immigrants at that time.—O. P. Austin in N. A. Review, March and April, 1904. The Jewish immigration of 1902 was 38,937 and for 1903 76,203. In all, it may be said that over a half million Russian Jews have come to this country since 1882.



ionists are therefore afraid that if Russian immigration proceeds at the rate at which it has been going the last few years, there will soon be a Jewish peril in this country which will be difficult to overcome.<sup>2</sup>

In order to prevent the growth of such a peril and, in protection of American nationality, they advocate the restriction of such immigration.

It is, therefore, plainly evident that we owe the prospective immigrant a duty in this emergency which can not be lightly or carelessly evaded. We must bend every endeavor toward the maintenance of the open door, for let that door once shut upon him and he will find himself in darkness blacker than that which now enshrouds him in tyrannical Russia and Roumania. In those countries, the only ray of sunshine which pierces that darkness and makes it endurable is the gleam of hope flashed to him across the waters from America, the land of the free and the home of the brave, the haven of refuge for the oppressed of all nations. There is every reason to adopt such an active attitude in his behalf because, in the words of Jacob Riis, "he, alone of all our immigrants comes to us without a past. He has no country to renounce, no ties to forget. Within him burns a passionate longing for a home to call his own, a country which will own him, that waits only for the spark of such another love to spring into flame which nothing can quench. I believe that, should the time come when the country needs fighting men, the son of the despised immigrant Jew will resurrect on American soil, the first

<sup>2</sup>"It is clear that we have a Jewish slum problem in this country which we ought not in justice to our Jewish fellow-citizens in the slums, and to ourselves, aggravate any further. Russia is only too glad to have its Jewish population removed in this way by philanthropic Americans, and indeed it seems to me not unlikely that other massacres may be precipitated by the fact that the massacre of a few Jews means the incoming of many American dollars and the emigration of many more Russian Jews. This Jewish emigration from Russia to the United States is growing every day and will continue to grow. Even now we read in our papers that some Jews living in America are seriously considering bringing all the Jews within the Russian Pale to this country. The widespread lack of employment in Russia is causing a very rapid increase in the emigration of Jews to America and from Austria-Hungary and Roumania will come thousands more." Robert Ward in February Charities; The Immigration Problem.

that bade him welcome, the old Maccabee type, and set an example for all the rest of us to follow."

We must, furthermore, show that his coming involves no such danger to American nationality and institutions as these agitators would have men believe. The immigrant Jew slowly but surely assimilates with the people in whose midst he lives, despite the contention to the contrary. Mr. O. P. Austin, chief of the Bureau of Statistics of the Department of Commerce and Labor, gives it as his honest conviction that "the present immigration, large as it is, is not beyond our power of assimilation and the so-called objectionable class is not the class which is filling the jails and almshouses. They are an important factor in the development of the country and their coming, subject to the proper restrictions, seems still likely to prove a net benefit."

It is true that anarchy and radicalism are the teachings to which some of these immigrants subscribe and cling with tenacity; but they have not imbibed such teachings from the Bible, the Talmud or their rabbis. They are born of an implacable hatred to the hostile governments which maltreated them and when once they discover that America spells out justice and liberty, they forsake these incendiary doctrines and become good citizens of the republic.

It is also true that there is misery and poverty in the congested Jewish districts of our large cities, but these districts are not like similar localities, sinks of degradation where are to be found the dregs of a debased and a debauched humanity. The Jew, in the midst of squalor and destitution, is still the devoted father who makes of his home a temple of love for wife and children. His presence in the slum is a leaven, an influence for good which is felt if not appreciated by his neighbor. Reverend W. H. Davies, the rector of Spitalfields, only once in thirteen years of daily work in East London, saw a Jew drunk. He never found them in the public-houses and he discovered that they were thrifty people, good citizens, exemplary husbands, with a keen desire to get on and to show a spirit of independence. What is true of London, is also true of New York, Philadelphia, Boston and Chicago. The impartial investigator will discover with Arnold White that "these immigrants possess brain-power and shrewdness, industry, temperance, domesticity, great

capacity for low living and high thinking, ambition and emulation and an almost universal desire to shine and get on." Their virtues far exceed their vices and they are, therefore, valuable acquisitions to the American Commonwealth and as such they should be welcomed with open arms and friendly hearts. We must never allow the door to close upon them.

## II.

Let it not be thought, however, that when we have secured for these immigrants free and ready access to this country, we have discharged our full duty to them. Our duties do not end with their arrival here. We can not leave them at the wharf, strangers in a strange land, to shift for themselves. They are at a terrible disadvantage and need the guidance and protection which we can give. We must take them by the hand and we dare not leave them until we have made them at home with our customs and institutions, our life and civilization, our ideals and the spirit of our progressive religion. When we attempt to do this, we soon discover that ours is a herculean task, demanding tireless energy and uncommon heroism. The battle for their admission becomes insignificant in comparison with our greater responsibilities and we learn that we have only penetrated the rim and have not reached the heart of the problem.

It is unfortunate but true that at present, as in the past, almost all our endeavors to help our immigrant co-religionists are necessarily confined to charitable work of a primitive and sentimental nature. As a result of the constant growth of the American Ghettos and their overcrowded condition, Reform Judaism finds itself under the tragic necessity of devoting almost all of its time and funds to the alleviation of immediate want and suffering in these districts. The demands for relief are so great and numerous as to preclude the growth and development of philanthropic work of a higher character. Hospitals and dispensaries for the sick, homes for the aged and fatherless, institutions for consumptives and organizations for the relief of the poor—all worthy and necessary, deplete our treasuries and leave nothing for institutions whose work is of a preventive character. At the recent Conference of Jewish Charities in New York City, statistics were cited in support of the contention that if immigration was

suddenly to cease and did not resume for a number of years, there would remain no serious problem of poor-relief and our philanthropists would be able to turn some of their energies away from remedial and toward preventive work. But unfortunately or fortunately as we may regard it, we can not attempt to check the stream of immigrants and are therefore put to the hard necessity of encouraging an immigration which will only accentuate the unfortunate conditions which now exist in the congested quarters. And so, while we are doing our full duty in clothing the naked, feeding the hungry and providing for the sick amongst the immigrants, we are not doing one-tenth of our duty in giving them surroundings and ideals which would make towards their economic betterment and moral uplift. As a result, their economic standards, racial differences and religious prejudices are threatening to create a Jewish question of serious proportions the presence of which will be felt without our camp and afford ammunition for our anti-semitic enemy.

The latter now claims that the Jew of the slums is too much of an oriental and too little of an American and, in some respects, his charge is well founded. The immigrant is loathe to give up the habits, temperament and characteristics which he brings with him. Surrounded by his countrymen, he easily falls into their ways and becomes an integral part of their separate community. The manners and customs of the fatherland cling to him tenaciously. The prey of commercial vultures, his unskilled labor and technical ignorance exploited by unscrupulous employers, he rebels against what, through the teachings of professional agitators amongst his own people, he is made to believe are the dominant and controlling forces of society. He shuts himself up in his little world and only comes in contact with the larger American life through his petty trades and occupations. Naturally these do not afford him more than a glimpse at the best in our civilization and that glimpse is jaundiced by the narrowness of his associations. This exclusiveness of his arouses the antagonism of his neighbors and it is not long before they regard him as a usurper and disturber of economic conditions. He becomes the victim of his own ignorance, the tyranny of the sweater and the wiles of the political agitator.

"Character is the basic precept of Judaism. It claims, as the

modern philosopher, Herbert Spencer, declares, that there is no political alchemy by which you can get golden character out of leaden instincts." If these words of Dr. Berkowitz are true and I believe they are then, before Reform Judaism attempts to preach its tenets to the immigrant Jew, it must first see to it that he is given an environment in which his soul may grow and in which the social, racial and economic standards which are foreign to the spirit of this country may be corrected. Wherever this has been done, the immigrant Jew has readily metamorphosed from the slow-going oriental into the progressive occidental.

Despite the lamentable lack of funds and the many difficulties in the way of constructive and preventive philanthropic endeavor, many determined efforts have been made to improve the material and moral conditions of the congested Jewish districts. Students have come to a realization of the fact that the problems must be solved and the greater amount of the work must be done within the ghetto. Through the medium of social settlements, neighborhood centers—such as the Educational Alliance of New York—free-loan societies and kindred organizations, they have set about to foster a higher social ideal. They have successfully improved the sanitation of the district, established better housing conditions and secured employment for the needy and industrious. In this latter work, they have been materially assisted by the immigrants themselves.<sup>8</sup>

Recognizing that the immigrant has as much right to fraternize with his fellows as the aristocratic Jew of the boulevards has to create an artificial and distinctly Jewish quarter in the fashionable neighborhoods of our large cities, charity-workers have come to the conclusion that the dismemberment of the Ghetto is an impossibility and not an altogether desirable thing. But, that it might not in the course of time become a monster, with its already overcrowded tenements and wretched excuses for homes, through the influx of

<sup>8</sup> "Before the advent of the Russo-Jewish employer and manufacturer, many occupations were closed to the Jew in non-Jewish houses. Now there need be no fear of discrimination on account of race or religion, and this is largely due to Russo-Jewish influence which gave employment to thousands of immigrants."—J. D. Eisenstein, *Immigration and the Jews*, paper read before Jewish Historical Society, March 21, 1904.

more immigrants, they have taken measures to turn away the tide of immigrants from the large cities and divert it to the smaller communities throughout the length and breadth of the land. The Industrial Removal movement is the result of this convincing need and, in the three years of its existence, it has done heroic service in the cause in which it enlisted as pioneer.<sup>4</sup>

The Jewish Agriculturists' Aid Society of America,<sup>5</sup> of which our colleague, Dr. A. R. Levy, is the Director and master-spirit, is another praise-worthy institution which, in its practical endeavor to win the Israelite back to the soil, is contributing its share toward the solution of the problem of the ghetto. The immigrants who have been taken, by this society, away from the narrow and restraining influences of Ghetto existence, who have been brought in constant touch with the spirit of the great American west, and have been forced to rely on their own resources and abilities, have readily thrown off many of the old habits of the fatherland, which their residence in the congested districts fostered, and have become thoroughly imbued with the spirit of true Americanism. They are no longer children of the ghetto but sons of the republic and they readily accept Reform as the truest exponent of American Judaism. The success of these two organizations has revealed the wonderful possibilities which lie in all such preventive work. The successful colony at Woodbine and the excellent Farm School at Doylestown are also fulfilling their mission as helpful agencies in the modern Jewish philanthropy which endeavors to meet not only the needs of the day but also the contingencies of the morrow.

The future is bright with promise of golden opportunities realized and greater good achieved. We are awakening to the social and moral needs of our submerged brothers and we are consecrating our best selves to the task of helping them to higher points of outlook

<sup>4</sup>From 1901 to 1903 inclusive the Industrial Removal Office of New York sent out 10,563 persons. In 1901, 2317; 1902, 3208; 1903, 5525.

<sup>5</sup>"Nearly three hundred families comprising over 1450 people have been assisted by this society since its inception. These people have located on 268 farms aggregating nearly 30,000 acres of land and they have become successful farmers who would not exchange their present surroundings for the squalor of the ghetto.

wherefrom they can see in the distance the dawning day of their social regeneration and industrial betterment. May God speed that blessed day.

### III.

When we come to a study of the relation of Reform Judaism to the religion of the immigrant, we are confronted with the most difficult and disappointing phase of our problem—difficult because of the antagonism existing between them and disappointing because of the unsatisfactory and indifferent missionary work which reform teachers have done in this field. There are barriers here which are almost insurmountable and unless these are entirely broken down, we can not hope for a religious rapprochement between the reform and the immigrant Jew. If the latter is suspicious of his Christian neighbor, he is even more so of his brother the reform Jew; for, when he came here in 1882 and in the succeeding years and looked about him for sympathetic guidance and assistance, he turned to his predecessor, the German-American Jew. The latter, in his inflated self-importance and aristocratic exclusiveness, offered material help to the Russian but withheld from him the sympathy and society for which he craved most of all. This holier-than-thou spirit of the successful Jew—and the prosperous Russian Jew is not without its taint to-day, has worked inestimable harm to the cause of reform and progress.

In this one instance, it created a breach which, in the course of the years, has not been closed up and has widened into a chasm. Though the attitude of the German-American Jew has changed for the better, still the immigrant will not get it out of his head that it was the former "who poisoned the American press with the venom of distrust against the Russian refugee of 1882, I am quoting from an article by Ezra Brudno in the *World's Work* of March, 1904, that it was he who humiliated him on every occasion and made him feel his inferiority." And so, with heart embittered and pride insulted, he refuses the proffered friendship of to-day and looks with inimical eyes on every Jewish religious movement which bears the stamp of reform, although, strange to say, he accepts its charity without a murmur.

We have not gained his confidence and if we hope to win him to

our side and way of looking at religious problems, we will have to convince him that the days of '82 are no more; that we are not antagonistic but anxious to fraternize with him in his social, philanthropic and religious life before we will be able to convince him that our attempt to acquaint him with our Judaism is an honest one, intended for his best interests and in full accord with the spirit of prophetic Judaism tempered by the demands of the time. When we once establish cordial social relations, our task will be much easier and pleasanter but by no means at an end.

Experience has taught us the impossibility of forcing our religion upon the elders amongst the immigrants and it would be folly to attempt to do so now. They will have none of it. They are so firmly wedded to their traditions and prejudices that they will not listen to any plea for a divorce from some of their ceremonial observances and religious practices which have outlived their usefulness. They insist on carrying on their old-world customs and ceremonials, many of which are foreign and repugnant to the American spirit. They refuse to join the progressive religious tendencies of the day, for their Judaism is one which allows no compromises and makes no concessions to the demands of the time.\* They emphasize creed and minimize deed. They still cling to the hard and fast requirements of legalism and rabbinism even though these have no application to the moral and religious thought of the present. Their knowledge is that of the Talmud; they still revel in the delights of hair-splitting dialectics and their theology is Shulchan Aruchism run riot. It is absolutely impossible to wean them from their predilections and the best policy that we can pursue is to leave them severely alone in their religion and hope that their fondness for the old and antipathy to the new will not bring serious trouble upon them.

We can count ourselves fortunate if they will allow us to work with the young. But, if they will not give their consent, we must

\* There are any number of orthodox rabbis who rebel against the teaching of their own religious principles in the vernacular. In the convention of Orthodox rabbis held in New York city in 1902, one of them declared that the giving of instruction in the vernacular was criminal and ought to be stopped forthwith. Even the graduates of the Theological Seminary of New York are not acceptable to them.



appeal directly to the young men themselves. If such an utterance as that of one of our strongest editorial writers to the effect that "we are confronted with an invasion that threatens to undo the work of two generations of American Jews" and the oft-repeated declaration that the future of American Judaism rests with the Russian Jews are to be given full credence, then there can be no doubt that our duty to ourselves and to these young immigrants is immediate and pressing.

We need only go amongst them and sound them on their religious views and attitude to Judaism to have the fact that we have left them too long under the spell of the legalists and rabbinites brought home to us most forcibly. The majority who bring with them a secular education, obtained it in Lithuania where "the early training of the Jewish child is rigidly orthodox and extremely mystic." When they come to this country and breathe the spirit of its free institutions, the binding legalism of orthodoxy becomes galling and oppressive. In their eagerness to throw off its yoke, they usually turn their backs upon the religion of their fathers and become ardent devotees at the shrine of an extreme liberalism, a vague transcendentalism or a pronounced atheism. And so we are met with the strange phenomenon of Jewish young men well versed in secular problems and philosophical perplexities but caring little about the tendencies and thought of modern Judaism.

The only movement of a Jewish nature which claims their enthusiastic support is Zionism and that doubtlessly because of their idealism and its appeal to their racial pride which is still strong upon them; and yet, I do not believe that they could be persuaded to leave America and live in a country which would perpetuate the old order of things, for that is what they most vehemently protest against. Their craving for freedom, religious as well as civil, is stronger than their love for their religion and they would not sacrifice the former on the altar of the latter.

They have not taken very kindly to the reform movement and, with a few exceptions, are passively, if not actively, opposed to it. Whether it is from a fear that by accepting it, they will only exchange one form of religious servitude for another, whether it is from ignorance of the aims and teachings of reform, whether it is

from downright indifference or whether it is from a combination of these, it is difficult for me to say but the fact still remains that the majority of the intelligent young men have been weaned away from the ancestral faith.

Are we, then, true to our calling and faithful to our obligations as teachers in Israel, when in our very midst such apathy and indifference to Judaism flourishes unchecked, when we allow thousands of Jewish young men to boast of their unfaithfulness to the religion of their fathers without making an effort to show them the evil of their ways and win them back again to the synagogue and its hal-lowing influences? Must we not make an honest confession and say that we have been recreant to our duty in this matter; must we not acknowledge that we have been too exclusively selfish with our religion; must we not recognize the gravity of the situation and the danger of its further aggravation; must we not realize that it is high time to go into the very heart of the ghetto, into the Cheder if need be, and acquaint the young immigrants with the ideals and principles which we cherish and teach? We have seen fit to create the office of a field secretary for the scattered communities of this country and his work has been crowned with remarkable success; why, then, would not the appointment of a field secretary whose entire work would be confined to the organization and maintenance of reform congregations in the congested districts of our large cities be a most advisable and proper thing to make?

If Reform Judaism is to be all that its name implies, then must we as its champions, cease to be strangers to these young men. We must become their friends and rabbis and, in all kindness and sincerity, show them the beauties of Judaism which they failed to see because obscured by a mass of outworn ceremonial and custom. Let us make them understand that Reform stands for an honest and consistent Judaism, one to which they can readily subscribe without any sacrifice of principle or qualm of conscience; let us make them know that it is in full consonance with the tendency of the day and the spirit of America, and I believe that we will once more enlist them in the service of the Temple and the active profession of the Judaism for which it stands. They will become thoroughly imbued with the doctrines of reform and staunch supporters of the cause. This is a

consummation, devoutly to be wished for, to which we ought to consecrate our best and holiest endeavors.

The call of the hour is for service rather than sermon and the rabbi, who in answer to that call, will go beyond the narrow field of congregational activity into the wider sphere of truest philanthropic, sociological and religious endeavor in the congested districts, will assuredly achieve more for Reform Judaism than the student-preacher who shuts himself up within the four corners of his study and gives no thought to the moral deficiencies and religious needs of his immigrant brother.

Let him, then, for Judaism's welfare, in the service of humanity and the name of God, go forth bravely to the Ghetto and there fight a determined fight for the overthrow of all those conditions which debase its morals and make for social unrest and discontent. Let him raise his voice in righteous indignation against its rags and dirt, its misery and poverty, its squalid huts and wretched hovels, its Hebrew political clubs, its professional and socialistic agitators, its false prophets and preachers, its clannishness and separateness, its low standards of business integrity. Let him tell its inhabitants that they must have no separate interests from their countrymen except their religion and that that religion must not be inimical to the interests of the state; that their duty calls them out of their narrow, petty shells into the large and broad world about them of which they are part and parcel; let him emphasize the fact, with all the eloquence at his command, that for them as for all others in this land, there must be but one country and one flag. Let him, if he be in a large city, actively identify himself with the work of the social settlements, the neighborhood centers, the fellowship clubs, the Sabbath-schools and the numerous other agencies that are working in the ghetto. Let him, if his work calls him to a smaller community, assist such movements as the Industrial Removal Society and the Agriculturists' Aid Society and give of his time, his advice and his devotion to the immigrants who come to his community yearning for the warmth of a sympathetic heart and a friendly soul. Let him, indeed, go to the young men of the district and become an Isaiah unto them crying in stentorian tones, "In the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God;" and let

him not stop until that highway leads again to the Temple and to an enthusiastic avowal of Judaism's teachings. Let him, indeed, supplement the earnest preaching of the pulpit with the eloquent action of the humanitarian and he will show that the spirit of Reform and the Fear of God are strong upon him bidding him לך-נא ראה את שלום אחיך  
"Go and seek the welfare of thy brothers " thy brothers, be they the aristocrats of the boulevards or the humble dwellers of the ghetto.

[The writer alone is responsible for views expressed in this article.]

עת לדבר

## THOUGHTS CONCERNING SOME JEWISH QUESTIONS OF THE DAY.

(Paper read before the Central Conference of American Rabbis,  
June 27, 1904.)

By B. FELSENTHAL

During the last few years some highly important questions have been discussed amidst the Central Conference of American Rabbis, among them the questions, What is the true theological aspect of our Judaism? What are the essential dogmas of the same? Shall we, or shall we not, distinctly formulate these dogmas, find for them clear and sharp-cut words, and proclaim them before all the world as our Articles of Faith? Shall we, or shall we not, create a Jewish Synod, and endow it with ecclesiastical powers, which Synod shall give an official sanction to the dogmas agreed upon, and which shall have the highest authority to promulgate other doctrines whenever found advisable to do so, and to enact other laws binding for the Jewish people under its jurisdiction?

Answers to these questions have been given by eminent and influential members of the Central Conference, which, if they should be concurred in by the majority, might bring forth exceedingly harmful results, aye, destructive results, and which might expose American Israel to the danger of becoming disrupted.

Considering that these topics, lately brought forward for discussion and for the purpose of taking action thereon, are of the utmost importance, I hope, dear friends and colleagues, that you will not regard it as improper, if I now venture to contribute my little mite to this discussion, and I would ask you to receive friendly the paper which I am going to read before you and to refer it to the proper committee with the instruction to report on it in the next annual meeting of the Central Conference.

Let me now proceed to submit to you my views of and thoughts on the subject matter under consideration.

1. Israel is not merely what is called "a church," not merely a religious denomination at the side of other, non-Israelitic denominations. It is perfectly unhistoric and unscientific to assert that Israel is "a church" only. It is a *people* united by the ties of racial affinity, and everyone who is a descendant of Jewish parents belongs to the house of Israel. In other words, he is a Jew. Whether such a one is a mystic or a rationalist, a believer or an infidel, a so-called Reformer or a so-called Orthodox; whether he joins this or that congregation or whether he neglects, or refuses, to join any congregation whatsoever, he is and he remains a Jew.

2. "Judaism" an abstract noun derived from the concrete noun "Jew"—denotes, in its narrower sense, the sum total of all the religious thoughts, sentiments, hopes and aspirations, which the national soul of the Jewish people in the course of its history brought forth, and which in the course of the centuries were subject to the laws of evolution and underwent many gradual changes. "Judaism" furthermore includes laws, institutions, usages, etc., which were produced by the national mental life of the Jews, or were created by the necessity of existing conditions, and which also were, and still are, subject to the laws of gradual evolution.

3. First were the Jews, and then came, as a production by the Jews, what is called Judaism. Without Jews there is no Judaism; without a Jewish people there is no Jewish Church.

4. The Jewish religion teaches certain thoughts and fosters certain sentiments and hopes, which are of a universal character, which have won already a firm foothold amongst the civilized nations, and which, together with certain other thoughts and sentiments and hopes, produced by non-Jewish nations, will become the common property of all mankind. Shem and Japhet will build unitedly the city of the future whose name will be *Adonai Shamah*, and harmoniously working together they will create a new mankind which will be called *Hephzibah*. And if we would stretch somewhat the biblical ethnology and would include Japan in the Ham division of mankind, might we not then suppose that Ham too will come forward with some building material for the new city, and will furnish some

co-workers in lifting up the human race to loftier heights, to the heights of a new and better mankind? .

However mankind is, and will forever remain, divided and subdivided into various branches, into different nations. And as their languages will forever be different, so the outward manifestations of their religions, their festivals, their ceremonies, their forms of worship, etc., will forever remain different. And in so far Judaism is a national religion, and evidently it will continue to be a national religion, with a specific national Jewish garb, and it ought to remain one as long as there will be a separate and distinct class of people in the world called the Jewish people, or the Jewish nation.

5. There are some Jews in our present time who deny the plain fact, so clear to every unbiased and competent observer, that there is an Israel in the world as an ethnic unity, and that an Israel really exists as a separate and distinct racial family.\* These men—it is, indeed difficult to understand it—think that by their mere subtle, yet fallacious reasoning they could undo a divinely established *fact*, a fact as clear as sunlight, and that by their mere saying so they could push out of the world a whole race and speak of it as not existing. And some of these men go even so far as to say that, if really a distinct Jewish people should exist, it ought not remain any longer standing aloof from other nations, it should allow itself to become disintegrated and it should disappear as such; in other words, it should become absorbed by the other nations among whom its members happen to live. Drawing the logical conclusions from such premises, it will necessarily follow that in our present times and in these United States a separate Jewish Church has no reason to be, and that, if nevertheless maintained, it is an anachronism and the most superfluous thing in the world. Is it not correct to say that the universal elements in Judaism or, as others call them, the prophetic elements in Judaism, as f. i. the doctrine of the fatherhood of God, the brotherhood of mankind, the sanctity of duty, the purity and nobility of our life's conduct, etc., are now-a-days also taught in the "liberal Churches" of the gentiles, and in thoughtful books and

\* A lucid and strictly scientific treatment of the subject by an acknowledged ethnological authority is to be found in A. Reibmayr's *Inzucht und Rassenmischung beim Menschen*. Leipzig, 1897.

from the professorial chairs of non-Jewish philosophers and teachers? We thank God for these grand gentile teachers and for these grand liberal Churches. But we, conscious of our own and separate ethnic situation, we maintain our *separate* religious position, our "Jewish Church," as being adapted for us of the Jewish nation, and only for us Jews. We are not antagonistic towards other liberal and good nations and religious denominations. On the contrary. We acknowledge in them gladly our brethren, and our co-workers in erecting the Temple of Humanity. But we—we remain Jews.

6. In regard to the contemplated creation of a hierarchical body with legislative powers, which shall be the highest authority in all matters of dogmatics and of general religious life among the Jews, a firm and decided stand should be taken by the C. C. A. R., and in clear and unmistakable words it should declare, once for all, that we, the children of a modern world, living at the beginning of the twentieth century, will not, and never shall, accept a mediaeval system of a hierarchical government for the Jewish people. In the grand principle of perfect and unrestricted freedom for every individual to do his own thinking and to profess his own convictions, and to search in his own ways for learning what is the truth, in this grand principle we recognize one of the highest and most valued results of the long warfare between the powers of light and the powers of darkness; between spiritual freedom and spiritual thralldom; between the dominion of an intelligent, democratic individualism and the dominion of an obscurant, spirit-killing clericalism.

This being so, we must say that, according to our deepest conviction, it is a very sad and a very deplorable fact that among an association of American Rabbis who claim to be the most enlightened, the most liberty-loving, the most progressive teachers of Judaism in all the world, that in the midst of this association some very erudite scholars and very respected gentlemen should have arisen who are so un-American as to advocate spiritual slavery for Israel and to plead for chaining free thought and for curtailing the opportunities for unhindered religious development. Indeed, it is a sorry sight to see such un-American Americans who move that we, modern men with modern ideas, should help them to resurrect from their



graves such gruesome spectres of mediaeval times. A few years ago we thought it not possible that among Jewish-American freemen such retrogressive, night-born attempts should be made again. But alas! we were in error. Dark onslaughts on freedom of thought are made, and we grieve over this fact; and with us all liberty-loving Jews in Europe and in America, be they orthodox or reformed, feel sad on account of it. But let us hope, and let us work together unitedly and with energy, that the powers of night shall not prevail again in our midst and that, with God's help, no hierarchical Synod, no popes and no popelings, shall ever rule over us.

We protest likewise against all attempts of laying down final dogmas by an accidental majority in an assembly of "ordained" or "non-ordained" clergymen, or by a so-called Synod consisting partly of a number of Jewish "clergy" and partly of a number of Jewish "laymen." We acknowledge as a firm and self-evident principle that Israel, in consequence of a God-ordained fact, is a race united by national ties; further, that to every member of this race unrestricted freedom is to be granted and the indisputable right is to be accorded to have and to hold his own theological views and to shape his own ceremonial conduct in a wise it seems best and appears honest to him. No one, be he an orthodox fanatic or a reform fanatic, shall have the power and authority—or shall we say, the impudence?—to arrogate to himself the right of commanding me, or you, what we must believe, or what, in Church matters, we must do or not do. As long as anyone of us, by having and holding our own theological views and by following our own honest ways and convictions regarding precepts of "the Church," is not encroaching upon the rights of his fellow-Israelites, and is not curtailing their freedom of religious thinking and religious manner of living, so long we must not be disturbed and interfered with by anyone. Within Israel, to a so-called Orthodox the same rights and privileges must be accorded as to a so-called Reformer, to the mystic Kabbalist or the neo-Chasidaic dissenter the same rights must be granted which are possessed by the talmudic Mithnagged or by the Jewish American opponent of the Talmud and the Shul-chan Arukh. Freedom for all! Toleration for all! Yes, toleration for all, except for the intolerant ones. This is what we demand, and upon this we shall insist. Not a one-headed

pope do we want, nor a many-headed pope! And no schism within Israel must be brought about. United we are, united we will remain, and united we will step forward into the future. *בנשינו ובוקינויננו נלך*.

A Synod? A hierarchical government? There is not the least necessity for such an institution. We thank for it. In the words of Heine (in his "Deutschland, ein Wintermärchen"): "*Bedenk ich die Sache ganz genau, So brauchen wir gar keinen Kaiser,*"—or, with changing the last word in this quotation: If I consider the matter more closely, I must conclude that we need neither a Synod, nor a formulated binding, crystallized Creed.

No, we need not a Synod, or an Ecumenical Council, or a Provincial Council, or any other hierarchical power above us to regulate our theological thinking, or to rule in our ecclesiastical domain. United we are without such anachronistic and antiliberal institutions,—we are united by the Creator himself who has put us into the world as a separate people and has made us as of one family. Within this people, or within this family, or by whatever other name you may call Israel, the inner life must never be gagged, never be hindered in its free, organic development. Harmony, mutual understanding, sound progress will come nevertheless. This Central Conference which thus far has been only a deliberative body and which thus far did not possess any legislative or administrative powers, is sufficient proof of this. Did it lack in effectiveness? Did it, as a mere Conference, as a mere deliberative body corporate, not have deep and wide influence upon American Judaism? Has it not succeeded in achieving unity of ritual in a very large number of Jewish Congregations? And is it not clear that in the course of a few more years the Union Prayer Book will be adopted by still more congregations in the east and the west? Was any Synod required to bring this about? We might refer to other points, where the debates and resolutions of the Conference have brought forth practical results. Whether these results are in every instance good ones, or not, this is not to be discussed here. It is enough that we show here that a solely deliberating Conference is fully sufficient to achieve great visible results. The people grant willingly religious leadership to such a Conference. And why? Because the people see or believe that in the Conference greater learning and sounder expert knowl-

edge is to be found than among the outsiders, the masses of the people; further, that wisdom of a high degree and piety of a true kind guide the members, and that, foremost of all, unselfishness and altruistic devotedness to sacred causes and to high ideals are prevailing among the eminent men who constitute the Conference. Let me add that, in my opinion, this Conference has been constructive and is therefore deserving praise in so far as its majority until now have withstood destructive attempts and have constantly been in favor of strengthening and fortifying the oneness of Israel in matters truly essential, in matters by which this oneness is manifested before the world.

As to a formulated *Creed*, is there really a pressing necessity for having one? *Must* we have one? What for? Many kinds of flowers bloom in God's garden, and many kinds of trees grow in God's orchard. The best way is, to leave metaphysics, speculative theology, dogmatics, and the like, to the individual philosophers and would-be philosophers, to the theologians, to men whose mental proclivities run that way. The great majority of the people, as we can easily notice every day, concern themselves very little with such speculations lying beyond their horizon. There is, we admit, here and there someone to be found who has a natural liking for such "*graue Theorien*"; there is here and there "*ein Kerl, der speculirt*." And why not? "*Es muss auch solche Käuze geben*." Let them write to their hearts' content "philosophical" essays and metaphysical books; let them, if they are inclined to do so, publish Catechisms and teach therein their Creeds, their Articles of Faith; let them enter into the Pardes of the theological speculations, as the four Tannaim did, but out of which Pardes only Rabbi Akiba returned unhurt, and let them write books about what they saw in that Pardes, if their mind impels them to do it. But upon this we insist: Do not *force* your Catechisms, your philosophies, your Creeds upon others, unwilling to accept them, and do not ask a Synod, or a similar hierarchical body, to stamp them officially as the only true and correct ones. Concede to the others the right either to accept or to reject them, or, if they prefer to do so, to ignore them entirely. Let no such body be so conceited, or so arrogant and impudent, to claim for themselves ecclesiastical powers and to say to others, "You must ac-

cept *these* dogmas, you must teach *this* Catechism, you must preach *these* doctrines, you must believe *these* articles, and so forth, which we, the infallible saints of the holy Synod, proclaim as the only correct ones; if not, you will be heretics," etc.

7. Even as it exists now, the C. C. A. R. should disclaim for itself in words clear and loud, and in a manner which cannot be misunderstood and cannot be misconstrued, all desires for legislative prerogatives, it should say before all American Israel that it has no priestcraft's authority, and that nothing is farther from the Conference than the thought of assuming such an authority. It should furthermore proceed and explicitly say that it does not claim authority even over the minority of its own members who conscientiously vote "*No!*" when a motion of a general character is pending and is being voted upon, and that only in regard to such resolutions which concern the C. C. A. R. as a body corporate, as f. i. resolutions concerning, time, place, and manner of the meetings, election of officers, printing of the minutes, and other similar matters, the minority has to abide by the resolutions passed by the majority. Aside from this, a member of the minority has the same unrestricted freedom of thinking and acting as any other Israelite has, who is not officially connected with the Conference. He may pursue his own ways in matters of dogma and ceremonial practices which he considers right and proper, or he may follow such teachers whom he personally acknowledges to be his masters and who are considered by him as authorities, to whom in his own free will he submits. In ritual matters, to every congregation also the right must explicitly be accorded to act independently of the dictates of any Conference or Synod or any other similar would-be hierarchical power. Coercive measures in religious matters must forever remain things foreign and must forever be considered as un-Jewish within our midst. The only allowable means to propagate among the people such views in religious matters which we consider better, and to bring forth more warmth and enthusiasm for and adherence to really good religious usages in general and to the Synagogue especially, are the words of instruction and the good example set by our conduct and by our unselfish labors in behalf of the Good and the True, especially in behalf of a united Israel. We, the Rabbis, are *teachers* in Israel, nothing else, and we decidedly refuse

to subscribe to the doctrine that a Rabbi belongs to a clergy who *as such* have powers and privileges which a non-Rabbi has not.

In conclusion I would once more refer to the onslaughts upon Israel's great treasure, viz.: the freedom of research and the liberty of thought, which onslaughts are made by the attempts to formulate a final Creed and to establish a Synod, and I would say to this Association:

הנה נחתי לפניך חיוס את החירות ואת העבדות. את האור ואת החשך. את החיים הרוחניים ואת המות הרוחני; ובחרת בחיים. ובאור, ובחירות!



## A PROPOSED CHANGE IN THE SCRIPTURAL READINGS AS ARRANGED IN THE HEBREW UNION PRAYER BOOK.

BY RABBI M. H. HARRIS

That no ritual modification is ever made for the wanton sake of change, that in fact our controlling desire is to maintain continuity with the House of Israel, is almost an axiom of the progressive school of Judaism. Furthermore, the value of closer affiliation with our conservative brethren is even better realized in this second, synthetic stage of Reform. In this interest then, I would recommend a revision of the Scriptural readings now contained in the first volume of the Hebrew Union Prayer Book.

When the annual cycle of Sabbath readings from the Pentateuch was changed from a triennial many years ago, sanctioned by ancient Palestinian practice, the selections still corresponded to the traditional Parashath. This was an important retention, for the Sabbaths had come to be known for many centuries by the Sedrah of the week, for example "Sabbath בראשית" and are so named to this very day in the Luach (Jewish calendar)—though some special Sabbaths are known by their Haphtarath. We who admire the uniformity of the Christian "International Sunday School Lesson" could at least point to these international scripture lessons of all Israel. For some may recall the duty in their own homes of having to read the whole Sedrah and with the Targum translation as well.

So the abbreviated readings still kept the Temple in touch with the synagogue. It was Shabbas דברים or Shabbas וינס for reform and orthodox in all quarters of the globe. But when the Union Prayer Book was introduced about a decade since this link was broken. Fifty-four consecutive selections were chosen without regard to the ancient arrangement. So, though beginning the year with בראשית the divergence came the very second week. In Purim a congregation might still be found reading from Genesis and in July from

Exodus. Even the omission of a week no longer had significance. Unless the Reader kept tally he would not know the portion for each Sabbath. This alternative was then open to the congregations that introduced the Union Prayer Book, either to adopt these readings and thus sever a link with the ritual of the synagogue; or, the lesser evil, to discard this appendix of the Union Prayer Book altogether, thus making it valueless.

Why was this new arrangement of scriptural reading introduced? For the following reason: Some Sedrahs contained appropriate scripture lessons for more than one Sabbath, while others again contained none at all. Several portions were found unsuitable for public reading, consisting either of dry chronicles of sacrificial data as in the Leviticus, or minute descriptions of materials for the Tabernacle, as in Exodus, long lists of names as in Numbers, or extensive repetitions both of laws and of incidents; or again, containing narratives not adapted for reading at the public service such as the origin of Moabites and Ammonites in וירא, or Judah's escapade in וישב. But in spite of these exceptions, I am convinced that we can choose an appropriate lesson for each Sabbath and yet maintain the time-honored arrangement of the Sabbath Pentateuchical readings accepted by Israel from the Babylonian schools ever since the 3rd or 4th century.

My plan is as follows: The name of each Sedrah should be placed in Hebrew and English at the head of each portion with or without the Haphtarah, for example לך לך "Get thee forth," or בהעלתך "When thou lightest." If the Portion contains more than one suitable reading these should be indicated by numbers 1, 2, 3. Genesis and part of Exodus are very fruitful in edifying incident and Deuteronomy in ethical exhortation. This would give for some Sabbaths a larger choice, of which the Rabbi would gladly avail himself for homiletic usage.

But now for the portions, unsuitable for public reading for reasons given, I find these but very few. Two in Exodus תרומה and ויקהל five in Leviticus from מצורע to צי and the two opening Sedrahs, in Numbers (though the first portion in Numbers could be made up of selected verses Chap. I. 49-52, Chap. III. 6-10 and in the second portion could likewise be made up from readings in the



Chap. VI 2-8 and 23-27.) Are there no means by which readings could be provided for these six or at most eight portions by which the old Sabbath readings could be retained? I think there are. My proposition is that these Sedrahs be indicated by their Hebrew titles just the same **נשא שמיני** but that readings be taken for them from adjacent portions, or at least from a portion in the same book, which contain more than one appropriate selection. For these Portions I have worked out the following substitutions:

For **תרומה** Ex. 24, the chapter immediately preceding, closing with the two opening verses of **תרומה** itself.

For **ויקהל** from chapter 34, verse 27 to the end of the chapter closing with the immediately following three verses of **הל** itself. **קדושים** has three appropriate readings, using the first perhaps for the Portion itself, then for **צו** take Lev. 19: verses 26-37, (omit verse 29); for **שמיני** Lev. 20: verses 1-10; for **תזריע** from **אמור** which has two good readings, chapter 23, verses 12-21. If **מצורע** be separated from **תזריע** then a reading to be taken from **סיני** Lev. 25: verses 1-17; for **במרבד** from **בהעלתך** Num. 9: verses 15-25. For the portion **תצוה** we could choose the description of the priestly garments in Exodus Chap. 28 fifteen verses; or, if this were not considered sufficiently stimulating then from the following portion **כי תשא** from Chap. 31: verse 12 to chap. 32: verse 6.

It is not necessary to prolong this paper by specifying the selections for the balance of the 54 Sedarim, I can simply assure the Conference that outside of the few mentioned, appropriate material for every Sabbath will be found in all the rest. I make this assurance after having gone through the entire Pentateuch for that purpose.

I now propose, not that the whole matter be referred to a Committee to report next year, the popular way in which Conferences evade their responsibility, but the desirability of this change to be discussed and decided at this Conference. If the decision is favorable that a committee of five, of which our honorary President Dr. Kohler shall be one, be appointed with power, to prepare a series of Pentateuch readings as indicated. These could be arranged with or without the Haphtarah, which being read in English, their inclusion would be less necessary. That the committee then have them

printed uniform with the Prayer book, a nominal charge to be made for those desiring them. That these readings be bound up later with all future editions of the Prayer book in place of the present "Selections from Scripture."

It might be suggested that as the Union Prayer Book needs revision and the readings form a part of it, that this proposed change be postponed until such a revision takes place. The Prayer Book *does* need revision, but that is a complex undertaking that would cover some years even when once passed by this body. Here is a smaller and simpler project that can be completed in a brief period. It touches a pressing need; and, it removes a reproach from the reformed ritual of America.

[The writer alone is responsible for views expressed in this article.]

## JEWISH RELIGIOUS CONDITIONS IN SCATTERED COMMUNITIES.

By RABBI GEORGE ZEPIN, *Director of Circuit Work*

It is my object in this paper to give a description of such religious conditions as obtained in small Jewish communities, also to characterize, as far as my observations permit me, this religious experience of the "Country Jew." In the pursuit of my work in the States of Ohio, Indiana, Mississippi and Louisiana, I visited forty-five cities for the purpose of organizing congregations. Because of this limited sphere of observation you will have to be indulgent to the tentative nature of my deductions. My experiences do not justify large generalizations. Many of the statements set down in this essay are merely given as experiences. In the course of time these may be added to and furnish data for lucid and convincing conclusions.

Almost every one of the cities visited has distinct religious conditions. The average man speaks of "religious conditions in the country," as though a visit to one city would give him an accurate notion of what is to be found in every town in the United States. The same looseness obtains in the use of the word Jew. To most of us, this is a specific term, designating a single class of men. However, my experience inclines me to believe that the term Jew, has a decidedly generic value, including a great multiplicity of classes. Likewise the religious conditions existing in the various parts of the United States are different from each other in many respects. There is, for example, a radical difference between the conditions found in Lima, Ohio, and those that obtain in Natchitoches, La. There are differences primarily in the clientèle of each Jewish community due, we may be sure, to differences in the antecedent types of Judaism and the countries from which they came. There is further a difference between the present religious environment of one commun-

ity and that of the other. There are educational differences dependent upon school systems, separated widely in merit. We are confronted in each city by a distinct economic situation, which visibly affects the prevailing religious conditions. The elucidation of the conditions, to be found in the various parts of the country, and of their reaction on Judaism, is the purpose of these remarks. There is even a finer distinction to be drawn, between the conditions that obtain in Ohio and those of Indiana and possibly a broader one between the two States, Mississippi and Louisiana. What these *finer* elements of differentiation are, I am not prepared to say at the present stage of my investigation; I content myself, for the present, with merely stating the problem. If to a casual visitor, like myself, whose stay in a city seldom exceeds four days, there are apparent differences in localities as adjacent as the two States, Ohio and Indiana, what a splendid field for research this offers to one who could give the matter closer attention.

The problem of the Jew in America, his religious development, social emancipation, economic advancement is far more vast than some of us, whose studies are confined to books, and whose occupations, to congregational exigencies, are apt to imagine. For the study of these problems, this field can give a richer harvest of facts than any other that I know. For my own part, I have attempted to pay especial attention to the facts throwing light upon the development of that particular phase of Reformed Judaism designated as "American." In the abundant material here furnished, we find illustrated the various stages and steps whereby orthodoxy climbs to reform. The study of conditions in the scattered Jewish communities, gives us, above all else, a cross-section view of this interesting development. It would not be an impossible task, although beyond the scope of this paper, to point out how every vital element of Reform Judaism is dimly shadowed forth in the growing thought of the Country Jew. What becomes of all the detractions against Reform Judaism in the face of this stupendous fact? Here are men who have been long separated from the centers of Jewish thought, men who have not sat at the feet of Geiger, Einhorn, Wise, who have nevertheless a dim consciousness that the only form of religion compatible with their changed conditions is Reform Judaism.

What then becomes of the assertion that Reform has been but the inglorious yielding of fortress after fortress, the self-glorification of a pilloried knave, when we see that on the contrary it is the autochthonous growth of American soil. The very political, economic and social conditions of this country have made Judaism what it is.

I would like to say an opening word in justice to this Country Jew, who has been unmercifully berated for his supposed indifference to Judaism and his miserliness in matters pertaining to religion and charity. We Jews claim to be the best judges of Jews; we are very often also their best executioners. I wish to brand this right here as a baseless calumny. In simple proof of this witness the proportionately larger attendances at Divine Worship in the smaller Jewish centers. The possible rejoinder that in small communities there are fewer temptations to stay away from worship is neither here nor there. It merely explains the fact without denying it. My own experience is that in the congregations we have organized, almost every young man in the town becomes a member and most of them are clerks commanding but small salaries. Parallel this with the very small proportion of young men belonging to congregations in the larger centers of Jewish life, where men are supposed to be more keenly alive to their duties and obligations and what becomes of the alleged indifference? The accusation of miserliness is equally baseless. For example, in these newly formed congregations, the average married man pays about \$40. a year as dues to the congregation. I leave it to your judgment whether this does not compare well with temple taxes in larger communities. Take another instance from the subscriptions secured for the I. M. Wise Memorial Fund. The following examples have come under my personal observation: One city with three families subscribed \$75.00; another with five families subscribed \$225.00; a third with ten families \$500.00; a fourth with fifteen families \$768.00; a fifth with forty families subscribed \$2000.00. No person taking these facts into consideration will be so hasty as to pass indiscriminate judgment on that large class of people confusedly styled "Country Jews." There is a strong presumption that the real Country Jew lives in the large cities, in populous isolation, amidst the evidences of Jewish culture but untouched by them, within the reach of many voices preaching

Judaism but disdaining to listen to them. In other words the proportion of men and women who stubbornly stay unchurched is very much smaller in the scattered communities than in the large cities. The Country Jews, as a class, are neither more miserly nor less loyal in matters pertaining to Judaism, than their City neighbors.

In speaking of Jewish Religious Conditions, it is well to note that they are of two kinds. In the first place there are external conditions consisting of temples, religious societies, cemeteries, etc., which belong to statistics. From these we infer to some extent the internal religious conditions, the psychological study of the data thus gathered—in other words the characterization of this religious experience of the isolated Jew. I propose to treat the subject topically, taking up the various constituent elements, separately and in the order of their importance.

Setting ourselves to the task of enumerating these elements that obtain in scattered communities, we should say by way of preface that we have not yet found a community of Jews that was completely without any evidences of Judaism. Here and there individuals have become merged in the Christian population. In one city we even found that eight out of sixteen families were inter-married, but never a whole community. Perhaps in the past, especially in the case of Portuguese Jews, this amalgamation did take place. Possibly among the cases observed it is only a matter of time when whole communities, cut off from active communication with the larger body of Jews will have amalgamated with their surroundings. Few indeed will assert that this is a groundless fear. Judaism is deep and persistent. A marvel it is, that it has survived so long under these conditions, but I would not wish to answer for it, if treated to twenty-five more years of neglect at our hands. This much in a prefatory way.

A most powerful element in the religious condition of every city is the Jewish Cemetery. Almost every community has a cemetery, often several smaller communities combine to make use of one place of burial centrally located. Even such Jews as have inter-married present the strange spectacle of having been content to mingle with strangers in life, but desirous in death of casting their lot among their own people. It is not a very elevating spectacle to see what a force the cemetery is in congregational life. But it is a truth and is

stated as such. While it would be sadder still if death would not bring home the obvious lesson of man's weakness and dependence and therefore awaken dormant religious sentiment, we would desire that religion be approached through some other avenue. The very naturalness of this method of approach shows us that we have yet to wash out much of the sub-soil of the primitive man. It is a fact that congregational life would have a much harder struggle for existence were it not for the inevitableness of death and the need of cemeteries. Wherever a cemetery has been donated to the Jews at large, or wherever one is owned by a Bene Berith Lodge or by an independent Cemetery Association, the congregational life has deteriorated. It may be still more humiliating to know that in some communities the Cemetery Association is the only external element helping to make up the religious condition.

Another institution of considerable importance, in the life of the isolated community is the "Ladies' Hebrew Benevolent Society." The name sometimes varies, but the general aim and purpose of these societies is the same. Along the highways of commerce and immigration, wherever the occasion for charity arises, these societies spring up. We have lost many things in the transitional period, talis and arbah kanfos, the sidur and the shaalos, but the Swiss Guard of our Judaism still remains. Our Country Cousins, according to Jewish newspapers, have become almost heathens and yet may we not ask which mirrors betters the genius of our religion and psychology, the fashionable club in the large city or the "Ladies' Hebrew Benevolent Society" in the small town? Which represents the healthy growth and which the excrescence on the body of Judaism? No matter what reform this reformer has kept or that one excised, men are wiser than their philosophies and the people are more discerning than their teachers. Leaders have fought for hats off and hats on, for Saturday and for Sunday, but the collective genius of Israel has preserved this sentiment strong as death—that womanhood's patent of nobility is charity. And therefore we have Ladies' Hebrew Benevolent Societies.

Third in importance among these external religious conditions is the presence of Bene Berith Lodges and chapters of similar organizations. Of course a lodge of this description is not a spontaneous

growth. It is the work of some organizer. But it is a product of Jewish consciousness and as such an element in the religious life. A large percentage of such lodges in the smaller centers are poverty-stricken in enthusiasm, but this may for reasons that do not detract from the religiosity of the people. The scheme of the meetings may not be such as to attract the various classes of Jews who can be prevailed upon to join. The element of "Jewishness" that was appealed to in the original formation of the lodge, does not necessarily diminish because interest in the lodge lags. Wherever a lodge of this kind is kept up for charitable purposes it helps to strengthen the religious solidarity of Israel.

Occasionally in the North, and somewhat more frequently in the South, we can count a Sabbath School among the signs of religious interest. Very often the willingness exists, but the inability to find able teachers hampers its realization. Out of the twenty cities visited in the North, five owned or rented places of worship and conducted services in them. In the South out of twenty cities, eleven had temples, but only in four of these were services conducted every week. Of course the presence of a temple is the first real step towards religious organization. All the other activities speedily gather around this and from it a healthy influence radiates in all departments of religion and charity.

I have left for last the consideration of one of the most powerful agencies for good that one occasionally meets in communities small and large, viz.: The Council of Jewish Women. This is destined to become the strongest factor in our religious life. Unless one has carefully studied tendencies in Modern Judaism, this movement attempting to give woman a strong place in the Councils of Judaism, is apt to appear vain and useless. It is not so long ago when woman's place, in Israel was quite different. Orthodoxy with its legacy of orientalism, clung to the view that deprecated woman. She had her virtues eloquently set forth in Proverbs XXXI, but as far as religion was concerned, she was purely receptive, passive. "Mulier in ecclesia taceat" has its counterpart if not original in the Talmud. And in this spirit the legislation of the Schulchan Aruch continued. Whence did break this new light of day? Without the blare of trumpets or the beat of drums this new army has arisen in



our midst and taken up the defence of Israel's citadels. Silently and beautifully, as a bud bourgeois into a flower, this power has grown to a grateful strength. What has made this possible if not Reform Judaism with its emancipation of woman? From what law in the Talmud could you trace its growth or where in the Schulchan Aruch could you find it justified or foreshadowed? It is Aaron's rod that has blossomed and brought forth fruit after its own kind.

Here we have been arguing this question for the last three decades, "Shall women be fenced off in a gallery or not?" We have been arguing it along small, petty insignificant lines, while behind us and our petty struggles there has been working a vast power invisible and irresistible, in whose hands we were but playthings. Regardless of our opposition and independent of our help, the great economic condition has solved this problem of the centuries.

In this new era that dawned upon us, womankind forms the superior sex. It is the woman of our day whose schooling lasts the longest; it is the woman who studies music, painting, languages and literature. Her mind and her heart receive the finest cultivation. And as for man—he learns to please woman and make money. The fool says in his heart, "Religion is a good thing for women," but it is in so thinking he pays unwilling homage to her superior culture. This phenomenon is the result of no arbitrary ruling, but the dictate of economic conditions, and as such it will react on the Jew as it has on the rest of the civilized mankind. This is why we should welcome with such a degree of enthusiasm, the organization of Israel's women into a strong religious body.

Whatever evils we have suffered in the transition from Europe to America, from Orthodoxy to Reform, whatever of the old-fashioned virtues our changed condition and sudden emancipation has caused us to lose, we are supremely fortunate in the discovery of this new power. Our women, with their wider culture, with their greater adaptability to new conditions, will help us tide over this period of uncertainty. More keenly sensitive to the ideals of our day, they will be first to appreciate the electric thrill of the coming change, their brows will catch the first rays of the rising sun. In the women of Israel lies our hope.

The enumeration of the above elements that make up external

conditions of Judaism in scattered communities should lead us to several important conclusions:

Firstly. Judaism as a religious force has wonderful virility. Age cannot wither it. Judaism is deeper than intellectual conviction. It is an elemental force in the character of the Jew, which like the hope in immortality survives conviction and the lack of conviction.

Secondly. In spite of the Country Jew's isolation, his separation from religious teachers and literature, so much in harmony with the spirit of the time is our Reform Judaism, that the very economic conditions predispose the Jew towards his religion, and whatever faint infiltrations of Judaism are carried to him through intercourse with the outer world are eagerly absorbed and assimilated. This remarkable truth is patent. Presbyterianism cannot live without Presbyterian preachers, nor Methodism without Methodist ministers, but Judaism has persisted in its survival, under what otherwise would have seemed the most untoward circumstances. The Country Jew clearly has a certain variety of the religious experience and it now devolves upon us to characterize that religious experience as far as our observations permit.

As we noted above the term Jew includes a variety of species and a characterization to be accurate should consider separately the Judaism of various localities. However, the circumscribed sphere of our experiences makes it possible to draw a distinction only between the Judaism of the northern section of this country and that of the southern.

There is something in the climate of the south and something more in the environment created by a High Church Episcopalianism in Mississippi and predominant Catholic Church in Louisiana that has produced a certain standard of religion to which the Jew of that section is unconsciously susceptible. In the north, on the contrary, the predominating church is Protestant and this too, has not been without its effects on Judaism. It were hard to mend the saying: "Wie es sich christelt, so juedelt es sich." The Judaism of the south is, in consequence of its environment, warm, devout and observant, that of the north is more coldly intellectual and rationalistic. There is a reverence in the south for religion, the temple and the minister which is not paralleled in the north. The layman who holds

services in the south takes himself very seriously. He surreptitiously covets the title of "Reverend" and is locally denominated "Bishop." Bishop is a generous title. Perhaps some novice in sociology may trace for us the connecting thread between the Kentucky "Colonel" and the Louisiana "Bishop." In the north the representative of religion is respected rather than revered and if I may venture the opinion, more for the calibre of his brain than for his connection with the church. In the south, again owing to environment, more stress is laid upon the visible forms of religion. Men feel keenly ashamed if they have no Synagogue, while in the north this condition is viewed with complacency. Out of twenty cities in the south, eleven had temples, out of the twenty in the north, five had temples. But I would have you also notice that out of the eleven cities, possessing temples only four conducted services in them, while in the north services were held in each one of the five. I note the apparent contradiction and therefore emphasize the fact that in the south men lay stress upon the *visible forms* of religion, while in the north, after men have learned the value of religion, they are inclined to lay stress upon its essentials.

Another determining factor in the character of this religious experience, is the clientele of the various congregations. In the north, by far the predominating element of our Reformed congregations, hails from northern Germany, which is a protestant country and the original home of the Reform movement. Together with this is the fact of their longer residence in America. The first generation has practically disappeared and we deal with the second generation, who have for the most part grown up in woeful ignorance of what Judaism means. The clientele of the congregations in the smaller cities of the south is appreciably, if not predominately, Russian, South German and Alsacian. In addition to this we deal not with the second, but with the first generation of immigrants. This qualifying statement should here be made that wherever Jews from Russia gather in sufficient numbers, they organize congregations that remain orthodox until the passing away of the first generation. The influence of these various elements determines for instance, why the south clings so tenaciously to the Friday Evening Worship, while the north inclines to a Sunday service.

My work in a city generally concludes with getting up a subscription list, a sort of schedule of annual dues. In the north men have repeatedly told me that their subscriptions were contingent upon holding Sunday services. In the south, just as often, men have informed me with great show of vehemence that they would countenance nothing but Friday evening worship.

While speaking of the fact that the Jew's length of residence in this country, affects the character of his religion, I desire to chronicle a strange impression that was borne in upon me by my experiences in the north. This is an impression in support of which I would find it hard to bring documentary evidence, but I give it to you for what it is worth. I met a number of men, who, though not over-enthusiastic about my work, nevertheless rendered me their meed of assistance. They became members of the congregations we organized, but it was not hard to see that Judaism was not their first love. The persons impressed me as Jews with a history. The particular history in the individual's life being that an effort was once made to throw off his Judaism. And because they met the treatment they deserved, they have slunk back into our midst, not penitent but embittered. I have often wished that this impression might prove a mistaken one. But, after all, ought not we, his jury, be up for judgment rather than sit in judgment? Are we sure that the blame is not our own? How can we upbraid this man for not making a sacrifice for a religion we never taught him to understand. How can we expect men and women whose hearts have never been touched by the glory and the pathos of our past, to love it and cherish it as we do. How can we expect the vast body of isolated Israelites for whom the organized synagogue has never exerted itself or made a sacrifice to remain true to our cause. Possibly the most gratifying result flowing from the Circuit Work Movement is the knowledge that we are reclaiming Israel for its own.

We pass now to the third of the environing conditions, which affects the character of religion. The quality of the schools in a community generally furnished an excellent criterion for judging the quality of the Judaism. In the south, by way of example, the school system is poor. Many children graduate from so-called High Schools at the age of 15. The proportion of young Jewish men and

women attending Universities is smaller than in the north. This tardy development of the Southern Schools and the comparatively superior system in the north, has exercised not only a general but a specific influence on the Jews and their religion. There is a hunger for knowledge in the north—a knowledge of Israel's religion and history. There is a singular absence of any such hunger in the south. A sad dearth of literary activity of any kind prevails among the southern societies. In the north a minister's task would hardly be considered complete if he did not keep up at least one study circle. In a large majority of the southern cities, rabbis have bewailed to me the utter impossibility of keeping alive Bible classes or study circles. Whatever progress the intellectual advancement feature of the I. O. B. B. has made, it has made in the north as contrasted with the south. The principal activities of the Council of Jewish Women in the south are social and charitable; in the north charitable and literary. I am under the impression that the end of the lecture season is not accompanied by so large a falling away in attendance in southern congregations, as is the case in northern, because people come to pray in the south, they come to listen in the north. In the pursuit of my work in a town, I usually hold a religious service. Many ends are secured by this, the principal one being that we get together all the Jewish people of the town. In the southern cities it was only necessary to announce that a service would be held. Unless I suggested of my own volition that I would preach, no one (except in a few instances) ever asked me to do so. In the north this is a fair sample of the conversation that invariably took place:

"Are you coming up to the service this evening?"

"Well, Doctor—are you going to lecture?"

"Yes—if you want me to."

"Well, you know if there is to be no lecture I don't care to come."

In the above discussion I have ventured to take into consideration a great many environing influences, but religion is a phenomenon so complicated, touching men's lives at so many different points—that too many influences cannot be considered. Besides those that have been mentioned above there are a host of influences under the general titles, economic and political, which we shall not touch upon here, but which have been powerful determinants of the quantity we are considering.

Possibly the strangest fact yet remains to be examined. This fact has had no direct moulding influence upon Judaism; it is rather the outcome of it. This is the phenomenon of inter-marriage. What puzzles us to understand is how the fruit resembles the tree that brought it forth. The north with its long period of estrangement from Judaism, with its radical tendencies, has a comparatively low percentage of inter-marriages. I doubt if it exceeds 5 per cent. Contrast this with the south, where Judaism is more fervent, where there is an actual leaning towards orthodox observances, but where inter-marriages reached the phenomenal percentage of from twenty to fifty. How shall we account for this? In what a new and garish light we are tempted to see this "reasonable orthodoxy" that has eleven temples in twenty cities and worships only in four of them. And how much does radicalism, criticized from running after strange gods rise in our estimation when this remarkable loyalty to Judaism is considered. Why accuse us of "Assimilation" in the face of such evidence.

I do not feel able to explain this problem. Let the future historian and sociologist endeavor to square this phenomenon with the circle of his theories. The Southern Jew who is cognizant of this condition attempts to account for it by instancing the hospitality of the southern gentile. I think the reason is a shortsighted one because it accounts for only a small percentage. If the same percentage of Northern Jews desired to intermarry, they would experience the identical hospitality. Perhaps the inter-marriages of the Portuguese Jews present a parallel case. In the early days the Portuguese Jews of New Orleans and the South-east intermarried with gentiles in vast numbers rather than marry German Jews. If the present phenomenon is a similar one, it would have to be shown that the majority of such marriages have been contracted by German Jews.

For the purpose of gathering reliable data upon this subject, I have prepared some printed blanks that are submitted here for examination. The data desired in these statistics of inter-marriages are: the birth place of contracting Jewish party, religious ancestry of both parties, present religious and social affiliations, religious affiliations of the children. To this the following item will be added, date of marriage. Perhaps after a much larger volume of statistics shall be available some solution shall be found for this riddle.

In the same category with this problem are a large number of subtle distinctions, opinions, vagaries held by the Country Jew which when analyzed will help us to understand how his religion appeals to him. In the reasons given for joining congregations and the reasons given for not joining, we may discover an art to find the mind's construction. I must anticipate my conclusion by pointing out how overwhelmingly the reasons given below spell out an argument for the autochthonous character of American Reform Judaism. It is to be expected that the most beautiful flowers will not grow wild. Religious movements must be crystallized through personalities. The country where Judaism grows wild will therefore ever lag behind the city. For alongside this healthy and spontaneous growth of Reform ideas and ideals in the country there is a parallelism of recrudescence of orthodoxy, but the orthodoxy is on the wane.

Possibly the strongest array of facts pointing to the wane of the old ideal is to be found behind a unique reason that was given for not organizing a congregation. A lady in a certain city was quoted as saying, that it were better not to organize a congregation because it might make "rishus." The great value of this statement is that it is so unique. Here and there we have found men whose actions led us to believe that this statement expressed their own convictions, but these have been few and far between. This point of view, so rare in this country, amounts almost to a philosophy of Judaism in Mexico, where men do not form congregations just because they fear to excite "rishus."

In a former paragraph we noted our meeting with men who seemed to have had a very bitter experience in trying to evade their Judaism. But here was the case of a woman who was still living in fool's paradise, who imagined that if she could only make unobtrusive her Judaism, she would be content to remain a Jewess. Let us look more closely at this strange case. Her attitude was not that of enmity, but of apparent friendship for Judaism. It was because she wanted to save us from ignominy and possible suffering that she ventured the advice. The preposterous proposition, when looked at from a different angle, is something with which every minister is acquainted—the philosophy of "mach ken rishus." This singular alertness to public opinion is a titanic force in our Jewish Weltan-

schauung. In an age of faith we have ever been among the forefront of the faithful. In an age of science we have welcomed every new revelation. In all ages we have out-Heroded Herod. When Spain exiled her heretics we excommunicated our Uriel da Costa; when civilization committed itself to science, Israel quoted "Let there be light." At all times we have been careful, very careful not to make any rishus. Now let us look facts squarely in the face. We have many things common with civilization. So much is due to our credit. We have even much in common with Christianity. This is a consummation to be desired. It were foolish to overlook these things and always emphasize the differences. But differences there are and weighty ones. If I did not believe that one philosophy was weighted with leaden chains that drag men's souls to earth and the other buoyed up with hope on which men rise as on bright wings to heaven, I would be a Christian and not a Jew. And the time comes when we must state these differences. Not among ourselves but to the world at large. Not in a still, small voice, but in a voice that will stir men's souls like trumpet-calls for war.

What this woman did many a young minister and many a representative of orthodoxy, with infinitely more guilt, has likewise done. We have been lulled to forgetfulness by the siren voices of civilization, of false culture, of mock refinement, calling through the distance "beware of creating prejudice." But the time comes when we must make prejudice, the supreme moment comes when we must state our point of view or all our work is futile and all our hope is vain. By this short sighted policy of evasion we win only the grudging toleration of the coward. By boldly maintaining our right to think, we become a force. A force may not be a pleasant thing, but it is something to be reckoned with.

I find in the above view—or rather in the fact that the view is so rare—a striking argument for Reform. Orthodoxy differs from Reform in that the religion of old was bound up with a form of magico-ritualism as opposed to the modern point of view, which has committed itself to human and ethical strivings. The old point of view is admirably illustrated by the Buddhist and his prayer-wheel. In a penitent mood the Buddhist turns out so many prayers and in a spirit of thankfulness he turns out a different number. It is not



necessary that the thoughts of the worshipper be upon the subject of his prayer. He merely grinds them out. A similar phenomenon is presented by the Catholic and his "pater nosters." For this sin you must recite so many pater nosters and for some other commission some other fixed number. And I might add that those of us who are Chauvanistically inclined might examine the שמו"ש ההל"ם at the end of any old-fashioned volume of the Psalms for similar examples. They will find in that handbook that a certain Psalm is efficacious for toothache and other Psalms for other interesting purposes. Now the conception that is behind all of this mummary is that certain prayers turned out of a wheel, certain observances performed, have a magical power to coerce the deity in bringing certain results to pass. This is the magico-ritual point of view to which orthodoxy is wedded. Reform Judaism has consciously rejected that form of religion and taken the consequences.

The conception in the mind of a person who counseled not to organize a congregation, lest we arouse prejudice, was essentially the magico-ritual conception. And I rejoice that it is so rare. I take it as a sign that the Country Jew is prepared for Reform Judaism. To the woman quoted above religion meant compliance with certain customs and the repetition of certain formulas. To all appearances she might have been a woman of modern education and culture; she might even, under certain circumstances, have belonged to a Reform congregation, but there still clung to her this heritage of orthodoxy—the magico-ritual conception of religion. She still believed that by eating matzos in the privacy of her home or by assembling clandestinely on Rosh Hashanah for the repetition of certain prayers, she fulfilled all the obligations incumbent upon her. And this is the view of a vast number of Jews who live in Mexico, the natural deduction which they draw from this view is as follows: If these observances and formulas constitute all of Judaism, why can we not practice them in the privacy of our homes, without acknowledging to the outer world that we are Jews. But if Reform Judaism has espoused the cause of humanity and righteousness, if it is to be a force between man and man, where can it show itself if not in society? The very rarity of the "rishus" point of view is the sign of the waning of orthodoxy in America and the brightening of a new day when Juda-

ism shall not doggedly persist, but triumphantly take its place amid the forces making for righteousness.

Besides this negative force, viz.: the waning of the magico-ritual form of religion there are many positive forces that help in congregation building. Probably one of the strongest arguments is the presence of children. This argument is not an unmixed good. It is unfortunate because an opinion like this is too often on men's lips; "I know about all the Judaism that I am ever going to learn, but it is the children who have to be taught." Such a man is still laboring under the heritage of orthodoxy. To him Judaism is a congeries of cut and dried doctrines, a conglomeration of customs, a knowledge of formulas. He conceives it as something he has once learned and now possesses, but feels unable to transmit it to his children. Of course, here and there we are greeted with a ray of sunshine. We meet men, for instance, who make statements of this kind: "Our children cannot learn morality in the Christian Sunday Schools." Consciously or unconsciously that man has shown us that there is on his soul some faint adumbration of our Reform view of religion. To us Judaism is a conception of life distinctly Jewish, a sea of philosophy that touches every shore and bay and promontory of life's multitudinous experiences, a *Weltanschauung*, that sits in critical judgment on every phase of history, a morality not depending on heaven or hell, a cult that seeks by subtle induction to lead us in the way of righteousness. It is most emphatically true that our children cannot learn morality in Christian Sunday Schools. A man having this idea is interested to know how a student of this philosophy would apply it to every vital question of life. This is the view that his mind is open to receive.

Still another phase of a Country Jew's mind may be seen from the fact that the desire to bring about a closer social union is often instrumental in the organizing of congregations. This point of view is dignified and perfectly in keeping with the spirit of Reform Judaism. The inability to bring about this closer social union is often given as an excuse for not affiliating with the congregation. This is only too frequently the case when the Jews of a community come from different localities in Europe and thus bring about a difference in economic station. This deplorable condition exists in our midst; I

know of no solution to offer. It were hard to hold the Country Jew too much responsible for this state of affairs. This too is a heritage of orthodoxy, which even we living in the large centers of Judaism have not yet cast off. Examine the condition in any of our larger cities where Reform has been preached for thirty years and you will find it the same. We, who live in these cities, certainly ought to know that a Temple means more than a place where certain formulas are recited and sentences heard. To us, if to anybody, religion should mean a passion for righteousness. And in what way is a passion for righteousness compatible with such a state of affairs? Our religion, if it were the force in our lives that it should be, would help us overcome these economic differences, would help us round out the angles, lubricate the difficulties, straighten out the social mistakes. Our congregations must not think that because they have mastered a few details, made a few concessions, curtailed a few pages of the Prayer Book that they have learned more than the A, B, C of Reform Judaism. When Judaism shall enter our lives and our philosophies, when it shall shape our thoughts and actions, when justice shall flow like a river and righteousness like a never-failing stream, then perhaps we may lay some claim to being Reform Jews.

Continuing our investigation it may be a matter of surprise to some to note that the ignorance of the Christian world concerning Judaism is often an incentive for Jews to create congregations and hold public services.

"We want to show the gentiles that we don't lead out a White Elephant at our services" said one gentleman to me. There are many ignorant misconceptions about the Jews afloat in the newly settled districts of our country, and the desire to dispel these creates a state of mind that makes a congregation necessary. This ignorance often assumes a ludicrous form. I remember meeting a Christian lady who was a school teacher and had a fairly good education. Upon learning that I was a rabbi she said something to this effect:

"You're an orthodox rabbi of course."

"No," said I "I am a Reform rabbi."

After thinking a moment she delivered herself of this remarkable judgment.

"I thought there were just two kind of Jews, Orthodox Jews who

had some sort of religion and went to church, and Reform Jews who had no religion and never went to church." Her mistake was pardonable.

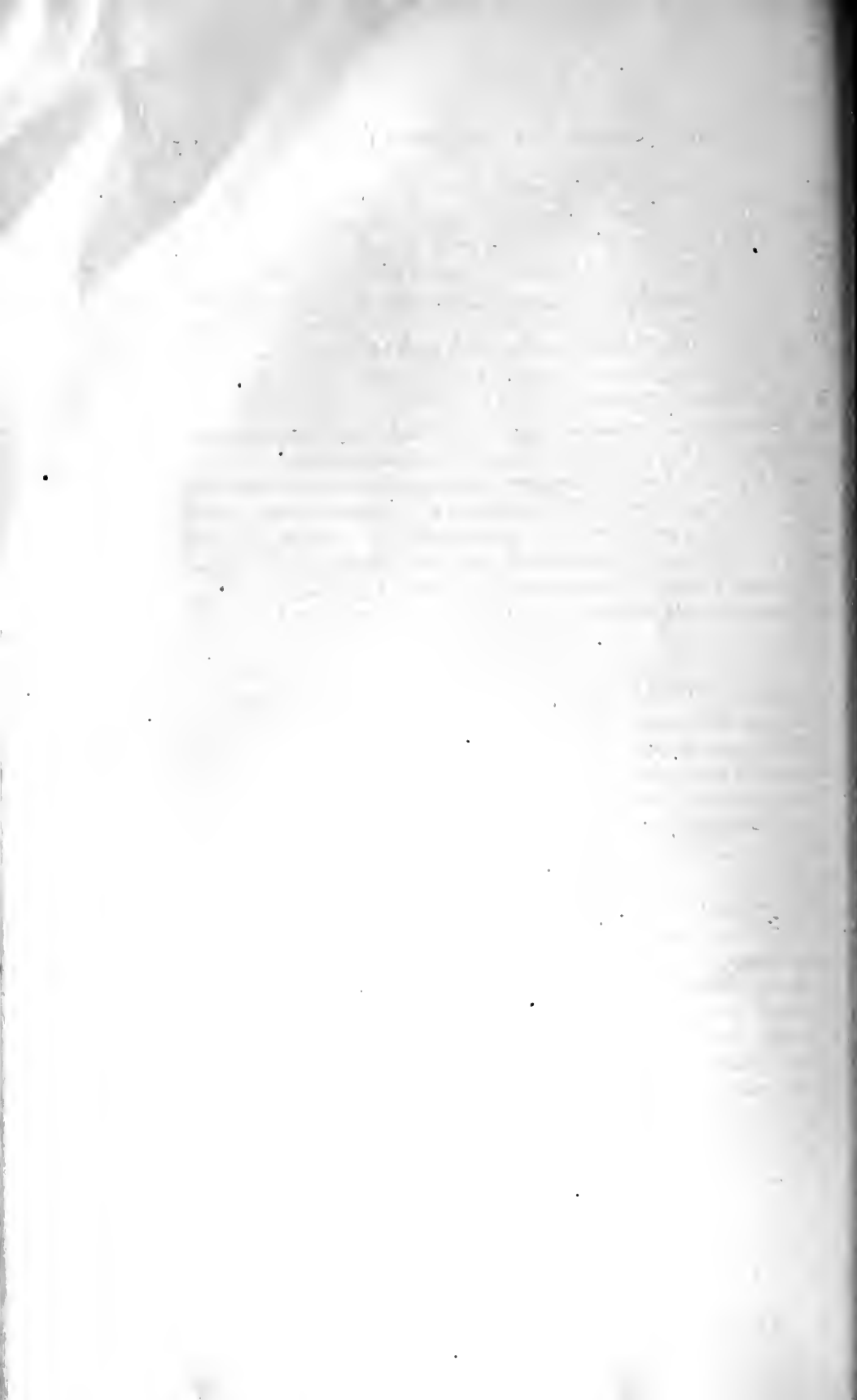
This ignorance, which is often ludicrous, when viewed in another connection sometimes becomes dangerous. In Logansport, Indiana, I had a peculiar experience. About a week previous to my coming a local newspaper contained an interview with a Russian Christian refugee. It was just before the war opened between Japan and Russia and he was pounced upon by a reporter and asked for his opinion on various topics. Among other things he discoursed volubly about Kishineff. He was quoted as saying that the massacres were just, because the Jews scattered poisoned bon-bons in the streets and used Christian blood for the Passover rites. I called upon the reporter and asked him why he published the account. The purport of his answer was that he thought the account correct. Examples of this ignorance need not be multiplied for it is something with which everybody is acquainted. The knowledge that this ignorance exists makes the Jew very sensitive and makes him hail the rabbi as a very welcome champion against such wrongs.

There are some motives making for congregation building that are not as noble and uplifting as others. Possibly they ought to be regretted. One that I have in mind is Pride. "Even the Schocherim have their churches" is a strong argument. One obvious inference is, that sometimes even questionable motives lead us to perform very meritorious acts. In this particular case it is hard to know where the fault merges into a quality and the folly becomes wisdom.

This pride exists because of a set of peculiar conditions in this country. America is a new land. With remarkable boldness it has reversed some of the time-honored dicta, of the old world. In Europe, for instance, there are many good men who have nothing to do with the church. Whether this is due to the decadence of the European churches, or to other causes, it is immaterial at the present moment to determine. Nor is the mere fact that good men exist outside of the church of sufficient importance to merit our attention. The remarkable thing is that such men are, by common consent, accredited influence and position in many capacities. This country has reversed the decision of Europe. In America the church is

the center of culture, refinement, charity and virtue. It ministers to all the soul's needs. To the average American, the position of the Jew in the small city is anomalous. His needs are purely material. He evidently has no soul for he evinces no soul needs. He has no church, "Even Schocherim have their churches" may arise from a far deeper motive than injured pride. At certain places the pride shades off into a fear of being misunderstood by the gentile world. This fear is sane and wholesome. Let this state of affairs continue and this opinion spread undisputed for twenty-five years and we will be in the midst of an anti-semitic movement, which will undo the work of years in a single day.

At this point I bring my rather rambling observations to a close. Not however because I have exhausted the facts at my disposal,—for this field is ridiculously rich in material. I have attempted in these remarks to give some description of the Country Jew, also to enumerate some of the elements that make up his religious atmosphere. In addition I endeavored by analyzing certain states of mind of the isolated Jew, to get an insight into the part that religion plays in his life, and through all of these to arrive at some conception of the Jewish Religious Conditions in Scattered Communities.



[The writer alone is responsible for views expressed in this article.]

## THE LIFE OF SALOMON SULZER.

By DR. A. GUTTMAN

If ever a man in public life has received befitting recognition from his contemporaries and won for himself a place of honor in the hearts of posterity, it is that great master of the art of music, the regenerator of the synagogue service, the preserver of the old traditional melodies, the sweetest in Israel, Salomon Sulzer. Of him it may be truly said: "He is like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf does not wither, and whatsoever he doeth prospereth."

### EARLY LIFE.

At the foot of the old castle of Ems, where Count Rudolf wrote his "Barlaam and Josaphat" and within whose walls the treasure of the "Nibelungen Lied" was found and lifted, there lies the beautiful little town of Hohenems, whose Jewish community forms to this day one of the most progressive and intelligent congregations in Austria. Here, in the "Judengasse," stands the neat little house in which on the thirtieth of March, 1804, one Sulzer first saw the light of the world. "My earthly life," he says, "I owe to two of the noblest beings that have ever walked this earth. All I am and all I have, I owe to my good parents in whom deep spirituality, genuine goodness and strong common sense were happily blended. They were my joy and delight during their lifetime, and I remember them with love and reverence after their death." His ancestors belonged to one of the best and oldest Jewish families, which in consequence of an expulsion of the Jews from Sulz, Vorarlberg, in 1744, moved to the neighboring little town of Hohenems, where they were permitted to live in peace and tranquillity under the benign protection of the Count of Hohenems. In 1809, when the Austrian Jews had to as-

sume surnames, they changed their name of "Loewy" to "Sulzer," in memory of the place of their former residence. Sulzer's father, Joseph, was an honest, useful, generous man, successful in business and respected by all. When in 1816, a dire famine caused much distress and suffering among the poorer classes, he erected a weaving-mill, in order to give employment to a large number of men that were without work. Sulzer's mother was a woman of a wonderful depth of affection, and with a profound religious nature. From her he received his love for the beauties of nature, his artistic temperament, and his deep faith in God.

"Who taught me to sing? Was it not in the first place my earliest teacher, the esteemed Mr. S. Eichberg, and then the sun and the moon, the mountains and the valleys of my dear native land, more sublime and lovely than anywhere else in all the world! Then the roar of thunder, and the stars shining bright in the nightly heavens, citadels and castles, the weather-beaten relics of conquered barbarism, the neighborly Switzerland, 'frisch, frei and fromm,' and the deep grief at the sad condition of my coreligionists, which early filled my heart, and last but not least, my serene, inspired mother, all of these were my teachers and made me what I am, a singer of Jehovah!"

At a very early age Sulzer gave evidence of extraordinary talent and aptitude for song. He received a thorough instruction in Hebrew, in music as in all other branches of secular education. In his ninth year a marvelous saving of his life from the swollen creek of his native town served to produce upon the young mind a profound religious impression, and encouraged by his mother, who had already consecrated him to the service of the Lord, he decided a few years later to become a chagan. "I did not know," he writes, "that God was calling the tender boy to His service. It was not until later years that I became convinced that it was the divine element which influenced me in the choice of my vocation."

At the age of thirteen, on his Bar-mizvah, he led the entire Sabbath service in the synagogue of Hohenems. His rich, magnificent soprano voice, his fine execution, and his perfect rendering of the Hebrew text, excited the admiration of old and young. He was abundantly gifted to fill the position of Cantor, his extreme youth



alone stood in the way. By the intervention of the authorities a leave of absence for three years was granted him, in which he might mature and perfect himself in all things necessary for the office to which he had been elected.

#### WANDERJAHRE AND RETURN.

"So ergriff ich dann den Wanderstab," he writes, "and went to Switzerland where I studied diligently under the famous cantor Lippman and prepared myself for my future calling. Our journeys through Elsass and Lorraine, which reminds me of the old man and the youth in Uhland's ballad, were attended with great triumphs and gave me a deeper insight into the needs of the synagogue worship. At the close of two years, after a brief visit to Hohenems, I started for Carlsruhe, where I spent one year studying music and composition. I returned in 1821, a youth of seventeen, to my native town, to lay my first fruits upon the altar of the Lord. My heart was filled above all with the thought of putting an end to the neglect into which public worship had fallen."

The youthful cantor brought zeal and enthusiasm into the performance of his duties, thus dissipating whatever misgivings still lingered in the hearts of some of his congregation. The various wholesome improvements which he introduced in the synagogue, as well as the enchanting power of his song lifted the service to a high plane, increased the devotion of the worshippers, established order and decorum, and won him the hearts of all. These happy conditions, however, were but of short duration. The fame of this young master-singer had spread abroad in the land and upon the recommendation of Dr. Mannheimer and several influential merchants who had heard him in his home-synagogue the Viennese Jewish Congregation extended an invitation to him to officiate on a Sabbath in their newly erected temple. He came, sang and conquered, and was duly elected cantor, which position he for 56 years filled to the glory of God and to the honor and blessing of Judaism.

#### ACTIVITY IN VIENNA.

With a heart full of tender feelings he departed from his home congregation and entered a field whose limits of influence were to be

bounded only by the limits of the civilized globe. We give the story of this period in his own words, as he described it many years later: "I need scarcely mention that here, too, I found everything in a state of chaos. I saw immediately that the development of the song service of the synagogue could only be a restoration based upon historical foundations. The old traditions were not to be abolished, their forms alone were to be modified and harmonized with the laws of modern art. The old were to find again what had become dear and familiar through long associations, and the young to be made susceptible of it. The heart of the fathers had to be reconciled to that of the children, and the aspiring youth to be filled with reverence for the feelings of the old. Arduous labors were in store for me, and I entered upon them with all my soul. First of all the pronunciation of the Hebrew had to be improved, the old melodies, that had become national, sought out and arranged in an artistic form. New musical creations were also needed, and in this work I was generously assisted by such masters as Seyfried, Schubert, Fischhoff and others. In the midst of my own congregation, my efforts to bring about a reconciliation between the past and the future and to pave the way for progress and betterment, met with the fullest appreciation, and I count as one of the happiest recollections of my life the moment when truth gained the victory in the great and noble soul of the sainted preacher Mannheimer, who had long cherished the thought of a radical reform, such as had been planned in the "Berliner Culturverein," and on his own accord admitted that the course which I had taken was the only correct one, the one that alone would lead to the desired goal. The Lord's blessing was visibly on the side of our undertaking. It found favor with the most intelligent Jewish congregations. The Viennese Ritual rose to be the pattern and the regulator, and the melodies of our temple met with a hearty reception in the widest circles, even beyond the sea."

It was, indeed, an educational mission which Sulzer performed. The political emancipation of the Jews and their entrance into the larger life of the world had to be preceded by the modification of their distinctive traits acquired through centuries of oppression and persecution. This regeneration could proceed only from the synagogue which was the center of the Ghetto life. To reform the

service and the liturgy of the synagogue was to reform the Jew himself. Who will dispute Sulzer's claim to the credit of having accomplished this great work and worthily filled the place providentially assigned to him by the side of the famous preacher Mannheimer? Like the latter, Sulzer, too, was saturated with the fiery zeal which he needed in the battle against the opposition in his own camp and against the police domination of his time. He collected the scattered pearls of the old songs, arranged them artistically for choral uses, and in the two volumes of 'Schir Zion' he gave his coreligionists a work which has become the common possession of the Jews in both hemispheres. "As there were old schools of the prophets," says Dr. August Frankl, "So Sulzer, by his 'Schir Zion' has founded schools for the sacred song, whose temple is the world." Doubtless others have contributed much to the reform of the Jewish liturgy, and thereby brought order and devotion into the synagogue service, yet the greatest credit is due to Salomon Sulzer who in justice must be called the regenerator of the Jewish public worship, the creator of a soul-inspiring musical liturgy.

#### SULZER AS CANTOR.

But great and far-reaching as were the work and the influence of Sulzer as the regenerator of the synagogue music, his greatest influence, after all, he wielded as cantor in the House of the Lord. Here he was unsurpassed. The temple was his home, the altar before the ark his throne. No one who saw and heard him in the Seitentetengasse-temple doubted that God had put him into that office.

He was a prophet whose lips the flaming seraph had touched and cleansed, and prepared for the delivery of his message to his coreligionists. I must leave comment on his style to others who are judges of tone and form and method, but this I know that his style was his own. It was as natural to him as is its own song to the nightingale. No wonder, then, that men as they entered the temple could not resist the voice of song which fell on their ear; and no wonder that, once having entered, they should be fascinated by the scene which met their eye, and touched, thrilled and refreshed should leave saying: "Surely God is in this place; this is, indeed, the house of God, and this is none other than the gate of heaven." So from

Sabbath to Sabbath his temple was crowded to its utmost capacity. People of all classes came to hear and worship and none could ever forget the fascinating mixture of tenderness, earnestness and pathos which he breathed into the services. We cannot forego to give here a few graphic descriptions of the impressions he made upon and the delight he gave to those who ever heard him.

Franz Liszt writes: "In order to hear Sulzer sing, we went to the synagogue where he was musical director and cantor. Seldom have we experienced such an overpowering effect upon the chords of divine adoration and human sympathy, as that evening when we listened to his outpouring of praises to the God of the ancient covenant."

Professor Hanslick, in 1866, writes in the 'Neue Freie Presse': "Old Sulzer is one of the most popular persons in Vienna. Who does not know him with his remarkable characteristic head, his curly grey locks, his round, fiery eyes and the energetic, large mouth? The man, who half a century ago, a youth then barely seventeen, led the congregation of his native town in prayer, and then for upwards of forty years charmed the musical Vienna with the splendor of his voice and the pathos of his expression is still active and in unbroken vigor, having lost neither his voice nor the ardor of youth. To-day, as 30 or 40 years ago, scarcely a visiting musical artist leaves Vienna without having once heard the famous cantor." On the occasion of his retirement from active service in 1881, Dr. Ludwig Frankl, the oldest officer of the congregation, addressed him as follows: "As at the entrance of the temple at Jerusalem there towered two pillars ingeniously wrought in stone, so did you stand in our sanctuary associated with a man who already rests in peace. He glorified God in words, you in song. When you sang we heard now the shout of joy from Mount Zion, and then again it was like the sad notes of the harps by the rivers of Babylon. Our hearts beat in rapturous joy when you greeted the Sabbath bride, and strength and comfort filled our souls when, like the trumpet of the resurrection, you raised your lamentations at the open graves."

And Dr. Adolph Jellinek, Sulzer's co-worker for many years, said of him: "That voice, who can describe it? Its strength and its softness, its richness and its tenderness, its fervor and its pathos.

That voice charmed, overpowered and inspired, opened the gates of heaven and penetrated the depths of the soul. That voice was the expression of an honest, tender heart. For he was, in the fullest sense of the word, a 'messenger of his congregation.' "

#### SULZER AS SINGER—HIS POPULARITY.

Sulzer shone not only as the great temple-singer, but also as the best Schubert-singer. True art does not confine itself to just one sphere, its boundaries reach far and wide, and thus Sulzer went outside his temple to contend for the palm, which Liszt, Schubert, Schumann, Seyfried and others ungrudgingly awarded him. Archbishop Pyrker, who heard him sing Schubert's 'Allmacht' at a court-concert, was so moved that he walked up to him with outstretched arms, intending to bless him with the sign of the cross, but remembering that he was a Jew, fell on his neck and wept tears of joy.

Great marks of honor were showered upon him from all sides. He was the possessor of the Franz Joseph and Medjidje Order, also of the Great Gold Medal of Austria and Russia for Art and Science. He was the recipient of diamond rings from Emperor Ferdinand, Emperor Franz Joseph and the Grand Duke of Baden; of a gold medal from the Duke Maximilian of Bavaria, as well as a gold medal from America struck especially for him. The municipality of Vienna honored him with the freedom of the city, and the Sacred College of Rome made him an honorary member.

Gold and silver wreaths were presented to him, also addresses and diplomas from musical societies, as well as from Jewish congregations in all parts of the world. His own congregation lost no opportunity to do him honor and to show him their appreciation of his work. This was the case in 1856, when he had been their cantor 30 years. Then in 1866, when he celebrated his 40th anniversary; again in 1874, on the occasion of the anniversary of his 70th birthday; again in 1876 in celebration of his golden jubilee, and when in April 2d, 1881, he resigned his position, after an active service of 56 years, he received an ovation from the men and women of his own congregation and from the people of Vienna in general, such as seldom falls to the lot of mortals. All, all joined in the song of gratitude for the celestial delight which his song had given them.

## SULZER'S SOCIAL AND FAMILY LIFE.

Sulzer was one of the most popular persons in Vienna. Jews and non-Jews esteemed and revered the man who, though a great artist, did not forget that he was a man, and who at all times was ready with help and advice for all, irrespective of creed or class. Sulzer and benevolence are synonymous. It is not easy to exaggerate when speaking of his generosity. He was never too tired to say the cheering word, nor too busy to do the kindly deed. He had a great, loving heart. Once he did a man a great favor and the man, grasping his hand, said, "I hope soon to have an opportunity to return your favor." "Don't wait for me," he replied, "return the favor to the first man that asks for it." Everything about him was colossal, his figure, voice, brain and heart. In him "mercy and love met together, righteousness and peace kissed each other."

His whole life was a song, a song as sweet and beautiful as that which he sang. His generous nature manifested itself in many ways. In order to awaken and foster the germ of true art in others, he unselfishly gave free instruction in the art of singing to a large number of pupils who by their achievements at home and abroad have shed lustre upon the name of their master. For several years he served as professor at the Conservatory of Music of Vienna without accepting any compensation. He was one of the founders of the "Soup and Tea Institute," also of the "Institute for the Blind" of Vienna; president of the "Children's Savings and Aid Society," vice-president of the "Aid Society of Tyrol and Vorarlberg," in which capacity especially he proved himself a prince of well-doers. One must have lived close to him to form a correct estimate of the good he has wrought and the noble acts he performed, and which alone explains his popularity with his contemporaries.

But it was in his home-life where the tender, sweet sides of his nature were fully revealed. For his family he had the deepest affection. To his children he was the companion, the partner in every joy, the comforter in every sorrow. In 1827, he married Franziska Hirschfeld, who belonged to one of the best families of Hohenems. It was a marriage of hand and heart. This union was blessed with 14 children, some of whom have fallen heir to their father's musical talent. The oldest son was conductor of the Court Orchestra and

the youngest a solo cellist at the Opera House of Vienna. Two of his daughters have won fame as singers and musicians in Austria, France, Spain and Italy. "I have," he writes, "made every effort conceivable to give each one of our 14 children a good education, so as to fit them for life's duties and enable them to fill a worthy place in society. With God's help we have borne the frequent recurring separations, which were severe trials to us, and to-day after so many years, we can look back upon that with great self-satisfaction."

#### SULZER'S HUMOR.

Sulzer was a perfect child of nature, frank, jovial, entertaining and bubbling ever with wit and humor. He was an excellent mimic and his stories would set the gravest in a roar. We reproduce a few amusing incidents as he described them. "A Jewish lieutenant in the Austrian army once sought the hand of my daughter. He had *one* star on his coat collar, but hoped soon to be made captain, and then to be wearer of three stars. 'Very well,' I said, 'let us wait, for you know, *Es wird nicht angebissen, bis drei Sterne sichtbar sind.*'"

"Mr. Sonnenthal, the famous actor at the Court Theatre of Vienna, while spending a few days at Geneva, Switzerland, was attracted by a beautiful churchlike structure standing upon a hill. He ascended and presently found himself in front of the Jewish temple. Being led inside by the sexton he noticed a large book upon the desk bearing the inscription: "Schir Zion" by Sulzer. When Mr. Sonnenthal exclaimed, 'Unser Sulzer!' then slipped from the lips of the sexton (Schamos) the remark, "Ah so!"

#### THE END.

After a brief illness Sulzer passed away January 17, 1890, at the age of 86. His funeral, a most imposing one, was attended by representatives of every class and creed, Jews and non-Jews, every denomination vying with each other in paying tributes of respect to their common brother. Drs. Jellinek and Güdeman delivered eulogistic addresses, and many cantors, from Austria and Germany participated in the funeral services. The Jewish community of Vienna erected a magnificent monument upon his grave; yet his most enduring monument is the great service he has rendered to the sacred cause

of synagogue worship. Sulzer is dead, but his work lives on. A noble, useful life is never lost; the memory of the righteous is a continuous blessing. They scatter with generous hand the precious seeds, and posterity reaps the golden grain. Let us thank God for the useful, blessed life of Salomon Sulzer, who for more than 60 years has given his strength and genius, and has labored incessantly and with sincerity of motive for the glory of his God and for the honor of his people.

Such is the record of Salomon Sulzer. It is the record of a man who was loyal to duty and truth, loyal to God, himself and his fellow-men. He has left us a priceless heritage and it is ours to develop and to perpetuate it.

Press on! Press on! No doubt not fear,  
From age to age this voice shall cheer!  
What'er may die and be forgot,  
Work done for God, it dieth not.



[The writer alone is responsible for views expressed in this article.]

## SULZER'S MUSIC.

By REV. A. KAISER

If Salomon Sulzer was the regenerator of the music of the synagogue and the perpetuator of its chants and melodies, there must have been music of the synagogue to be regenerated and chants and melodies to be perpetuated. To my mind the existence of Jewish music is a fact, and I desire at the outset to place myself on the side of that group of investigators which has established beyond a doubt that the aggregate of the characteristic qualities of the traditional chant (Chasanuth) unmistakably points to the existence of a separate and distinct type of music. I cannot agree with those who maintain that we have entirely forgotten the beautiful strains of the temple of Zion and that our present songs and melodies are all of foreign origin. Of course, we are not the inventors of music ancient or modern as Dr. I. S. Moses rightly contends, just as we are not the inventors of language or of poetry. Language is the vehicle of thought as music is that of the emotions, and yet, we have various languages and different kinds of music to give expression to thought and emotion. While we have no written evidence of the style of the Jerusalemic tunes we have the assurances of tradition on this point. The Jews are essentially a conservative people and tradition plays an important part in their history, religion and life.

If we take the traditional chant and analyze it we find that it is based on three modes. The first of these is similar to the Greek aolian,<sup>1</sup> the second to the Arabo-Persian ushak <sup>2</sup> and the third,<sup>3</sup> in which by far the greatest number of chants are sung, has no parallel

<sup>1</sup> a b c d e f g a

<sup>2</sup> c d e f g a b b c

<sup>3</sup> c d b e f g a b b c

in any system of music. This is distinctively Jewish.<sup>4</sup> All compositions written in these modes or in which passages occur bearing their characteristics appeal especially to the Jewish ear, they have a Jewish coloring.

The traditional chant must be distinguished from the so-called traditional melodies. The latter are modern and are only the adopted children of the synagogue. They have, however, been so long and so closely identified with it that the people have gotten to love them as much as the traditional chant. Some of them are common to all, like the Kol-nidre, showing the early period of their adoption, while others are only known in certain localities. Thus the Polish Jews have traditional melodies unknown to the Russian Jews, and the German Jews many that are strange to both, whereas the traditional chant is with but slight modifications the same among them all.

In speaking of Jewish music I do so entirely from an Ashkenasic standpoint for I am satisfied that the chants of the Sephardim, which have not the slightest similarity to ours, can bear no resemblance to those which were employed by our ancestors in Jerusalem. On this point let me quote the Rev. Francis L. Cohen of London, an authority on the subject: "The position of the Hebrews in Spain was, till the end of the fourteenth century, happy and fortunate as compared with that of their brethren in other parts of Europe. Their noble literature shows, especially in its poetry, how much they came under Arab influence, and this was particularly strong upon their music which became characteristically Moorish. The Ashkenasim or Jews of northeastern and central Europe must have preserved their ancient prayer-melodies without any substantial modification from outside influence. None of these Jews appear to have ever come into such close communion with their neighbors as did their brethren in Spain, and never until the Renaissance began to influence the European character was their position such that they could look upon anything appertaining to their neighbors as a thing to be followed or imitated. Their history for many centuries is an uninterrupted record of persecution and hatred. Through all these hardships they could not but have preserved their ancient music unmodified and uninfluenced by

<sup>4</sup> Singer, die Tonarten des traditionellen Synagogengesanges.

either the sacred or secular song of the neighbors. Hence until the sixteenth century when there became visible some faint glimpses of the coming dawn of freedom, they chose their numerous melodies from the tuneful improvisations of their own brethren."<sup>6</sup>

Sulzer's efforts were directed toward the elevation of the song-service of the synagogue to the highest plane of modern art and to the preservation in modern musical form of the Ashkenasic melodies and chants. Before proceeding to examine his works let us hear what he himself has to say of the conditions that confronted him at the start: "The world of tones," he says, "was never altogether silent in Israel; the noble strains that re-echoed from a better past always remained on the lips and in the hearts of the people. But, to what maltreatment had they been subjected, what company were they forced to keep, how had ignorance and bad taste sinned against them. If the field had only been barren and fallow I would have consoled myself with the thought that it would yield to the plough and become fertile, but it was covered with weed and overgrowth which made it almost impassable. The nature of its soil was misunderstood and unskilled hands had bestowed wrong treatment upon it. A slovenly indifference had crept in which united with prejudice and false piety impeded the way to all progress and reform."<sup>6</sup>

Sulzer was a reformer as well as an organizer. His sense of the artistic was highly developed. Irregularity and discord were as repugnant to him as land is to fish. His first task was to abolish the prevailing chaotic mode of worship. The "Schreien" and "Nachsagen" of the "Judenschule" was immediately done away with. He defined the province of the cantor, designated that of the congregation and created a new factor in the service, the choir, which was to complement the functions of both. The gift of his musical genius to these three participants in the reorganized service was the recitativo to the cantor, the choral to the choir and the responses to the congregation. The style of music determined upon was modern; as an artist he could not decide otherwise but as a devout Jew it was equally impossible for him to give up the old traditional chants and

<sup>6</sup> Rise and development of synagogue music.

<sup>6</sup> Introduction to Schir Zion vol. I.

melodies; a happy combination of both was the only solution to the situation. To satisfy the cultivated taste of the Jews of Vienna which city was at that time the acknowledged centre of musical art in Europe, the old lays had to be clothed in modern garb and only in their new dress were they permitted to enter the temple accompanied by that hitherto unknown stranger, the modern musical composition. Had he entirely discarded the traditional chants and melodies his exertions would have been as futile as were those of his predecessors. Solomon de Rossi's madrigals for the synagogue (1600) were short-lived; the "*Lieder für Andacht und Erbauung*," text by Dr. E. Kley and music in the Lutheran church-style by various composers (1810) reached its first edition thereafter to sink into oblivion; the compositions of Meyerbeer (1791), and Nathan Isaac (1792), shared the same fate; but those of Sulzer obtained a permanent foothold in the service. Their survival can only be attributed to a skillful and judicious use of the traditional chant and melodies through which the entrée to the synagogue of the modern composition was effected.

The "*Schir Zion*" contains the music for Sabbaths, festivals, weddings and funerals. Besides this he published a small volume of songs for the sabbath school (*Dudaim*) and a number of separate compositions secular as well as sacred. A patriotic song written in the revolutionary year of 1848, became so popular that it almost cost him his liberty. His recitativos whether based on traditional chants or independent themes are in the best oratorio style. His responses for the congregation are plain and tuneful, and though more melodious than the choral chant of the Catholic church incline strongly towards it. Strict attention is always paid to the Hebrew text; each phrase is expressive of the sentiment of the words and scrupulous adherence to grammatical and syntactical distribution is observed throughout. This fact perhaps more than any other accounts for the unequalled success his compositions have attained. The optimism of his individuality, the joyousness of the Jew and the cheerfulness of the Austrian are everywhere apparent.

In the compilation of the *Schir Zion* he was assisted by six collaborators, among them some of the best musicians of Vienna. Twenty-six numbers are by non-Jews. Of these Schubert's 92nd Psalm

never became popular; the ארון עולם and Psalm 29 by Würffel always remained great favorites; the עץ חיים by Ritter von Seyfried though concluding with a lengthy fugue, a form of composition not well adapted for Hebrew words, is much admired for its tonal beauty. Drexler's 150th Psalm deserves particular mention for its brilliancy. Volkert, the only paid contributor was especially instructed by Sulzer in the traditional songs and melodies; his attempt at Jewish coloring is plainly discernible in the אשמוני כי אנו עמך. אשמוני and many others.

Julius Sulzer, his talented son, is represented by three excellent numbers of which Psalm 111 is the best. The remaining numbers of the 159 in the first volume and of the 390 in the second volume are all by Sulzer, many are recitativos and short responses. Of his elaborate compositions seventeen are based on traditional melodies, thirty-eight on traditional chants and fifteen have a traditional coloring. A large number of the recitativos is traditional but most of them as also the majority of his original compositions are modern. This is due to the fact that traditional melodies are comparatively few and many of the prayers like ה' מי במכה לך ה' and ה' ארץ and ה' ארץ never had a traditional chant or melody.

It would require more time than is allotted to me to review his compositions seriatim; let me mention but a few: The ה' ארץ in volume I<sup>7</sup> is a beautiful recession; its easy flow of melody and harmony almost invites one to dance before the ark as did David of old. The concluding hallelujah sung first by the sopranos, altos, and tenors and repeated by the full chorus with a figurative bass is an effective and spontaneous outburst of joy.

Psalm 114, בצאת ישראל consists of 57 bars. In these Sulzer has given an exquisite tone picture of a dramatic but by no means operatic character.

How the traditional melodies can be utilized for elaborate compositions is shown in the arrangement of Psalms 144 and 67 to the well known לרור ברוך melody.<sup>8</sup> His superb treatment of the traditional chant is exemplified in the ותעיר; <sup>9</sup> it is kept altogether in the ancient

<sup>7</sup> Schir Zion vol. I, No. 36.

<sup>8</sup> Schir Zion vol. I, No. 54.

<sup>9</sup> Schir Zion vol. II, Nos. 86 and 87.

Jewish mode with its characteristic intervals wonderfully adapted to the yearning and longing of Israel for the return of the *שכינה* to Zion. Even the *ננינה* was not neglected by him; examples of its use are few, the best being the *השיבנו* in volume II.<sup>10</sup> The entire *Echah-n'ginah* to the first verse is here most successfully brought out in simple harmony.

If the lamentations of Jeremiah are unsurpassed in elegiac beauty Sulzer's composition to the first five verses of the fifth chapter of Lamentations stands unrivalled in the liturgical music of the synagogue.<sup>11</sup> Although written in a modern key, I know of no traditional melody or chant which so overwhelmingly affects the listener as this plaintive cry of a distressed soul. *זכר ה' מה היה לנו* "Remember, O Lord, what has occurred to us" comes in soft and sobbing unison from all the male voices followed by the grief-shaken supplication of the tenors, who imploringly beseech God *וראה את חרפתנו* "look down and behold our disgrace"; suddenly the leading voice breaks out in the plaint *נחלתנו נהפכה לזרים* "our inheritance is turned over to strangers," and a few piercing notes of the trebles recall the wailing of women and children. The rhythmic tumult rises higher and higher until the climax is reached in the heart-rending lamenting *יגענו ולא הונה לנו* "we are fatigued and no rest is allowed us."

They are beautiful strains these children of an inspired soul. Let us retain them in the American synagogue, especially those conceived in the spirit of the traditional chants and melodies. Let us retain them alongside of the best productions of modern composers as Sulzer did. An eminent authority<sup>12</sup> though not of our faith has this to say about them, "these melodies are to the musician a source of infinite delight. They often appear as the spontaneous outpouring of devout souls and one is at a loss how such outbursts of melody could have been so faithfully preserved for countless ages without a more substantial and enduring medium than popular tradition. Many are so touching in expression; others so grand in force that they affect us powerfully even though most of us may not be able to

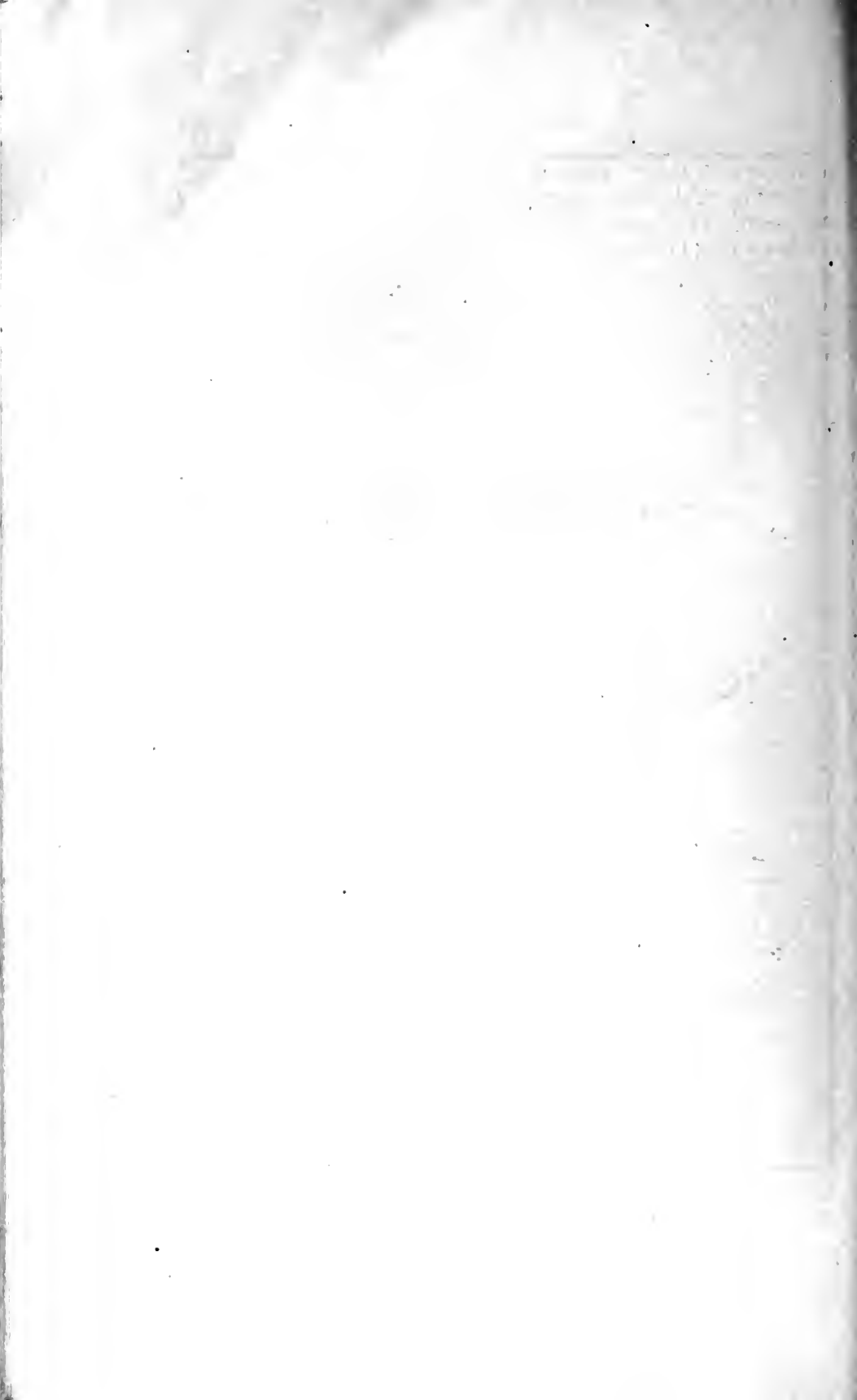
<sup>10</sup> Schir Zion vol. II, No. 339.

<sup>11</sup> Schir Zion vol. II, No. 337.

<sup>12</sup> Prof. Dr. Ferdinand Hiller.

decipher their text." They are an inheritance which challenges the admiration of the entire world, an heirloom of which we may well be proud. They will not only add dignity and solemnity to our service, but will help to supply that Jewishness for which the learned and eloquent rabbi of my congregation, the Rev. Dr. Wm. Rosenau, recently made such a strong plea.<sup>13</sup> "It is Jewishness," said he, "we need to-day more than ever." Jewishness in the home, Jewishness in the synagogue and Jewishness in our life.

<sup>13</sup> "Our religious needs," Dr. Wm. Rosenau.



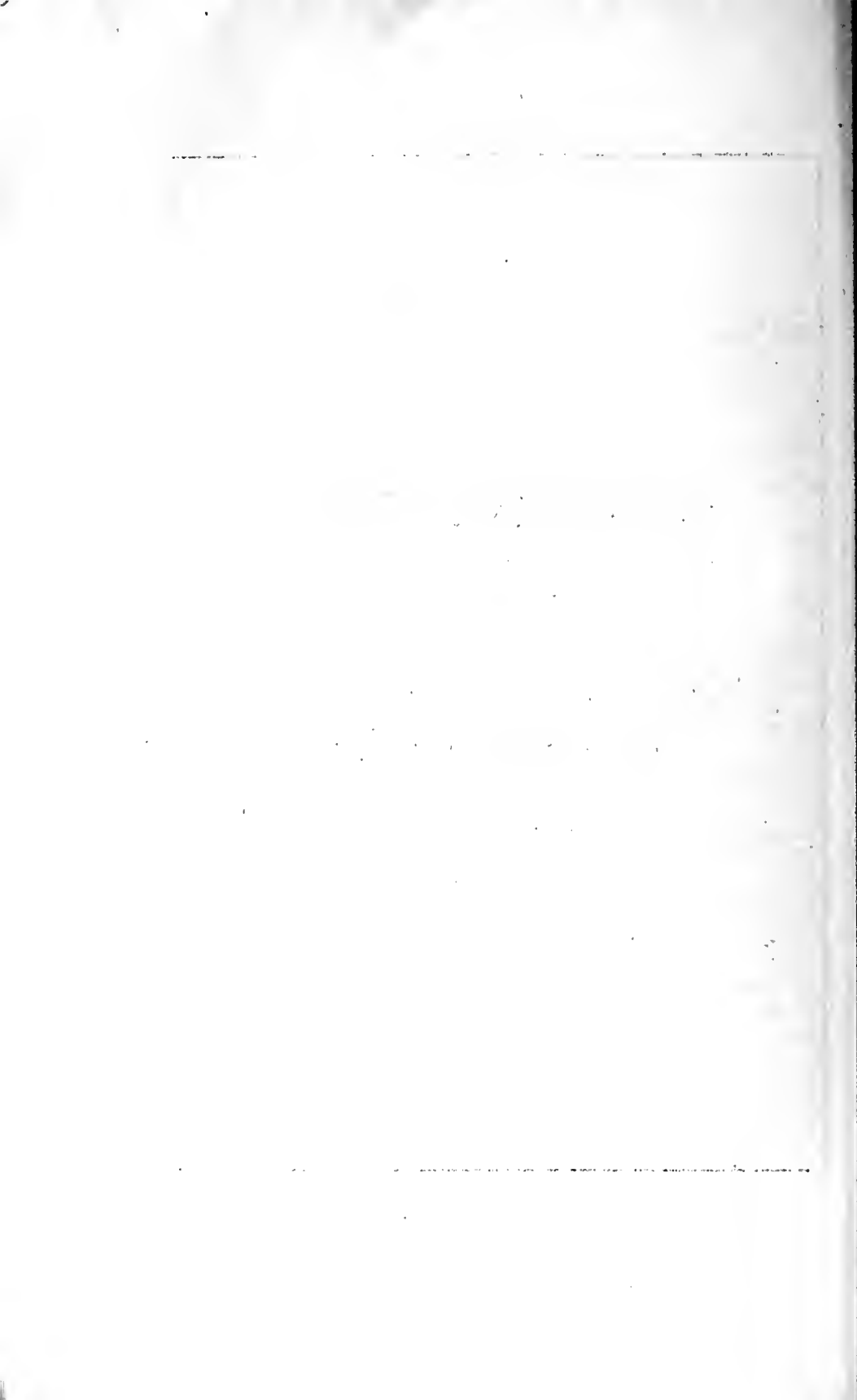


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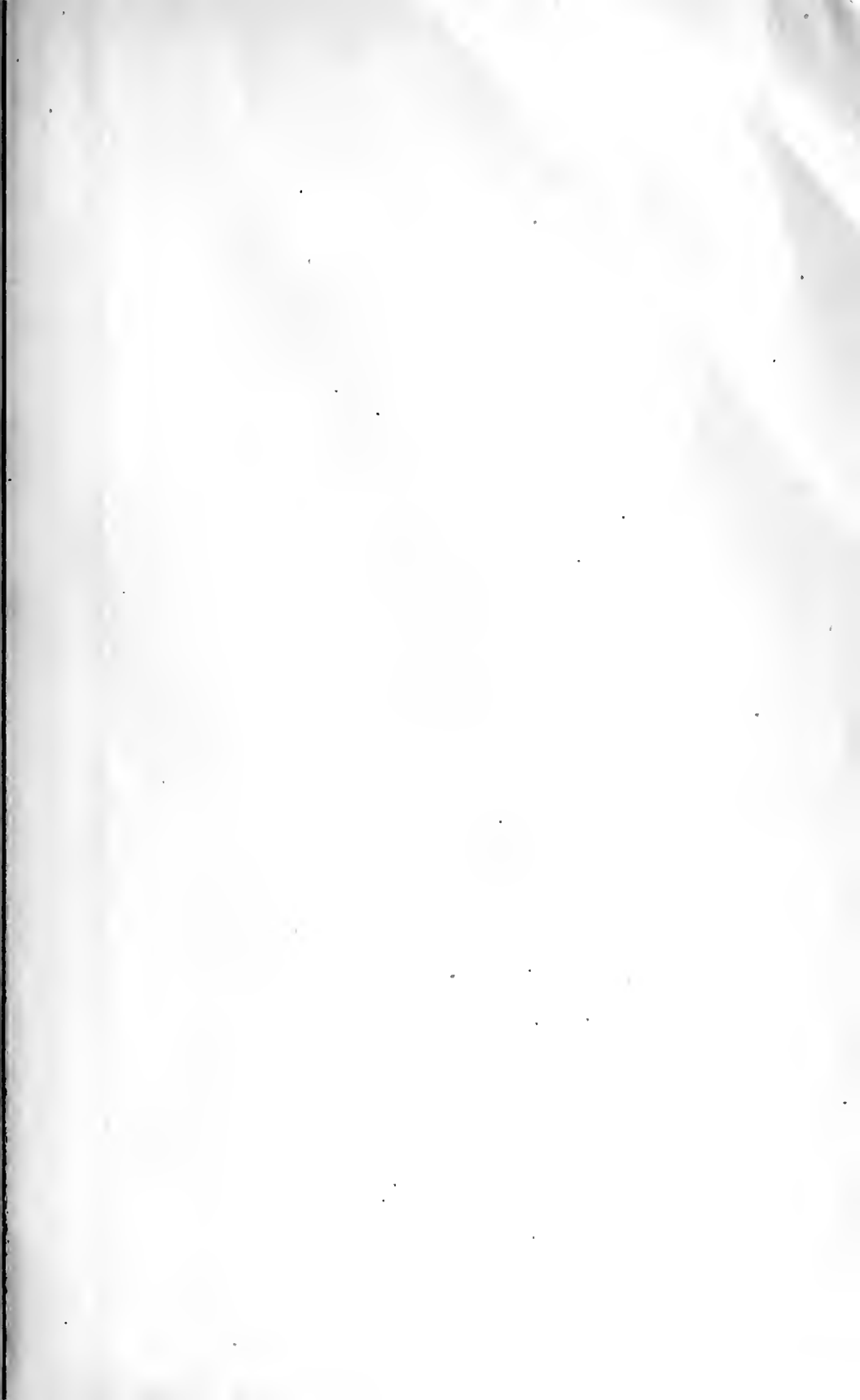
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